THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

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VOL. XVIII, NO. 1 PHILADELPHIA, OCTOBER, 1929 Fifteen cents a copy One dollar a year

The Bishop's Message

As THE CHURCH NEWS is not issued during the summer months this is the first opportunity to extend our congratulations to the Rev. Dr. Taitt on his election as Bishop Coadjutor at the Special Convention held in St. Stephen's Church in June.

Congratulations to Dr. Taitt

The Diocese is also to be congratulated in securing as a Bishop one who has lived here since childhood, who was educated in our school, a graduate of the Philadelphia Divinity School, and who has an intimate knowledge of our conditions and needs.

It is not necessary to assure Dr. Taitt how he will be received as a Bishop by his brethren of the Clergy and Laity. He knows that he has the respect and affection of everyone in the Diocese of Pennsylvania.

Before the Bishop-elect is Consecrated it is necessary to receive the consents of a majority of the Standing Committees and of the Bishops. The Presiding Bishop has indicated that if the consents of the Standing Committees are received before the end of September, and the majority of the Bishops give their consent he will issue an order for the Consecration to take place on Friday, October 4, in the Memorial Church of the Advocate at 10.30 A. M. As the House of Bishops is to meet in Atlantic City on October 2 and 3 there is every reason to hope that this provisional arrangement can be carried out.

A severe storm and heavy rain made it quite impossible to carry out our purpose at the Cathedral site on June 8. There was a hearty service held by the few who braved the elements. The Bishop announced that the Anniversary service would be observed two weeks later. Of course, all the members of the choir could not be present on account of the change of date, but nearly three hundred of the choir came and a most impressive service was held.

Diocesan Day at Cathedral Site

Every time we visit the Cathedral site there rises a vision of what it will be in the years to come when buildings are erected that will bear witness to our faith and love, our sacrifice and service. A few weeks ago the Cathedral Chapter was notified of a legacy amounting to a few thousand dollars for the work of the Cathedral. This was the first legacy received as specially bequested to the Cathedral. We hope that many others will remember it in their wills—those who have much of this world's goods giving generously of their abundancy and those who have little to bequeath also giving generously of that little.

We are happy to announce that the Lord Bishop of Winchester with Mrs. Woods and his niece will be our guests for a few days in November. The Bishop will preach in several Churches and will also give an address at a meeting to which all the Ministers in the city will be invited. The details of the services will be published in our next issue.

Visit of Bishop of Winchester

We call the attention of our Clergy and Laymen to the Conference to be held at the Church Farm School October 23-27, under the auspices of the Field Department of our Executive Council. It would be a splendid thing if we could get every Clergyman in the Diocese and every Vestryman to attend. To spend a few days together in prayer and conference would be the best beginning of our winter work.

Missionary Conference

Some important changes have taken place in the faculty of the School since last year. In the spring, to the great regret of all connected with this institution, the Rev. Edward M. Jefferys, D.D., resigned as Warden, Chaplain and Teacher in the New Testament Department, and the Rev. R. K. Yerkes, D.D., as Teacher of the Old Testament. To fill their places the Bishop appointed Archdeacon James F. Bullitt, of the faculty, as Warden; the Rev. Addison A. Ewing, of the faculty, as Chaplain; the Rev. Benjamin N. Bird, of St. Asaph's, Bala, to the New Testament Department, and the Rev.

Church Training and Deaconess School

Stanley V. Wilcox, of St. Paul's Memorial, to the Old Testament Department. It is hoped to have also the Rev. W. M. Sharp's assistance in teaching Sociology. The rearrangement and strengthening of the curriculum has been put in the charge of the Rev. Frederick E. Seymour, Director of Religious Education of the Diocese; under whom an effort is being made to still further raise the standard of the school.

The Presiding Bishop Has Appointed Friday, October 4th, for the Consecration of Dean Taitt as Bishop Coadjutor

The Presiding Bishop having appointed Friday, October 4th, for the Consecration of the Bishop Coadjutor-elect, the several Special Committees of the Diocese have proceeded with the necessary arrangements, and as THE CHURCH NEWS goes to press the various details have been virtually completed.

In his appointment of the date, together with his announcement of the Consecrators and other Officials of the Consecration Service, the Presiding Bishop made it provisional that a majority of the Consents of the Standing Committees of the Church to the Consecration will need to have been received in time to permit submission of that action to the Bishops at the special meeting to be held in Atlantic City on October 2nd and 3rd.

As THE CHURCH NEWS went to press there had been received up to that time more than the necessary number of Consents from Standing Committees.

The Consecration will take place in the Memorial Church of The Advocate, 18th and Diamond Streets, at 10.30 A. M. and will be followed by a Luncheon and Reception in the Bellevue-Stratford at 1 P. M.

In order to provide maximum accommodations for the Service, the seating capacity of the Advocate will be increased to take care of approximately 1600 people. All seats will be reserved until 10.30 A. M. Invited guests include all the Bishops of the Church and their wives; the Clergy of the Diocese and their wives; the Lay Deputies to the Convention; and Ministers representing other communions in the Diocese.

The Presiding Bishop of the Church, the Rt. Rev. John Gardner Murray, will be the Consecrator, and the Rt. Rev. Thomas J. Garland, Bishop of Pennsylvania, and the Rt. Rev. William T. Manning, Bishop of New York, will be the Co-Consecrators.

The Rt. Rev. Philip Cook, Bishop of Delaware, and the Rt. Rev. Thomas F. Davies, Bishop of Western Massachusetts, will be the Presenters; and the Attending Presbyters will be the Rev. Louis C. Washburn, Rector of Christ Church, Philadelphia, and the Rev. Martin Aigner, Rector of St. John's Church, Franklin, Pa., brother-in-law of the Bishop Coadjutor-elect.

The Preacher will be the Rt. Rev. Wilson R. Stearly, Bishop of the Diocese of Newark.

The Rt. Rev. Philip M. Rhinelander, former Bishop of Pennsylvania, has been appointed to read the Gospel; the Rt. Rev. John C. Ward, Bishop of the Diocese of Erie, to read the Epistle and the Rt. Rev. George W. Davenport, Bishop of the Diocese of Easton, to read the Litany.

The Rev. Richard J. Morris, Secretary to the Bishop of Pennsylvania, is Master of Ceremonies and the Rev. Henry M. Medary, Rector of St. Thomas Church, Taunton, Mass., for many years Rector of the Church of The Advocate in this city, is Assistant Master of Ceremonies.

The Presiding Bishop also has made the following appointments to read the Testimonials:

Declaration of Diocesan Bishop: The Rev. N. V. Levis, Rector of the Church of the Incarnation, Philadelphia, and Dean of the North Philadelphia Convocation.

Certificate of Election: The Rev. Edward M. Jefferys, Rector of St. Peter's Church, Philadelphia, and President of the Standing Committee of the Diocese.

Evidence of Ordination: The Rev. H. Allen Griffith, Secretary to the Bishop of Washington.

Canonical Testimony: General William G. Price, Jr., St. Paul's Church, Chester, Pa.

Consent of Standing Committees: Mr. W. W. Frazier, Jr., Secretary of the Standing Committee of the Diocese of Pennsylvania.

Consent of Bishops: The Rt. Rev. Frank Du Moulin, Rector of the Church of the Saviour, Philadelphia.

The Special Committees of the Diocese charged with the various details of preparing for the Consecration comprise the following:

On Invitations to the Service: The Rev. Louis C. Washburn, Chairman; the Rev. Richard J. Morris, Messrs. Edward H. Bonsall, R. Francis Wood and W. W. Finn.

On Arrangements for the Service: The Rev. Edward M. Jefferys, Chairman; the Rev. George G. Bartlett, the Rev. Henry R. Gummey, the Rev. James F. Bullitt and Mr. W. W. Frazier, Jr.

On Hospitality: Mr. A. J. County, Chairman; the Rev. A. R. Van Meter and Mrs. George Woodward.

On Luncheon and Reception: The Rev. J. O. McIlhenny, Chairman; the Rev. L. N. Caley, the Rev. H. St. Clair Hathaway and Messrs. Samuel F. Houston, Roland S. Morris and Arthur V. Morton.

The Choir of St. Peter's Church, Philadelphia, will lead the Processional, which will assemble in the quadrangle north of the church and proceed east to Eighteenth Street and west on the north side of Diamond Street, entering the church by the west door.

The order of the Procession will be as follows:

Choir of St. Peter's Church
Assistant Master of Ceremonies
Students of the Philadelphia Divinity School
Representatives of other Communions
Visiting Clergy
Clergy of the Diocese
The Master of Ceremonies
Officials of the Diocese
Standing Committee of the Diocese
The Bishop Coadjutor-elect and Attending Presbyters
The Bishops of the Church
Officiating Bishops

It is expected that upwards of 125 Bishops will be present at the Consecration, based on their being together at the meeting in Atlantic City the day before, thus making it possible for virtually all of those attending that session remaining over for the Consecration.

In the arrangements for seating the invited guests the following general designations have been determined:

North Transept: First two rows, the Bishops of the Church; third to eighth row, Clergy of the Diocese; ninth to eighteenth row, St. Paul's, Chester.

South Transept: First two rows, the Bishops of the Church; third to eighteenth row, Clergy of the Diocese, visiting Clergy, representatives of other Communions, Students of Philadelphia Divinity School.

North Nave: First row, Officials of the Diocese; second to fourth row, guests of Bishop Garland; fifth row, wives of Bishops; sixth to eighteenth row: Lay Deputies and wives of Clergy.

South Nave: First row, standing Committee of Diocese; second to fourth row, guests of the Bishop Coadjutor-elect; fifth row, wives of Bishops; sixth to eighteenth row, Lay Deputies and wives of Clergy.

The Service will begin with the Holy Communion through to the conclusion of the Sermon, when the Bishop Coadjutor-elect will be brought to the Choir Gate by his Attending Presbyters and will be presented by the Presenting Bishops. Then will follow the reading of the Testimonials by those appointed so to do. This will be followed by the Bishop Coadjutor-elect's Promise of Conformity, after which the Litany will be said.

Examination by the Presiding Bishop and the Co-Consecrators will come next; following which, the Bishop Coadjutor-elect will be escorted to the Sacristy, where he will be robed in the rest of the Episcopal habit. Upon his return all will kneel and sing the *Veni Creator*. This will be followed by the Prayers and the Consecration, after which will come the Offertory and the remainder of the Service of Holy Communion.

Approximately 600 people will be present at the Luncheon in the ball room of the Bellevue-Stratford at 1 o'clock. Bishop Garland will preside. There will be brief addresses by the Presiding Bishop, General William G. Price, Jr., former U. S. Senator George Wharton Pepper and the Mayor of the city. There are also several presentations to be made to the Bishop Coadjutor, after which he will make an Address and give the Benediction. Following the Luncheon there will be a Reception in the room adjoining the ball room.

On Sunday, October 6th, Dr. Taitt will give his entire day to the congregation he served for more than thirty-six years at St. Paul's, Chester. The Church Club of the Diocese will give a reception to Dr. Taitt shortly after his consecration on a date to be determined and to which invitations will be issued.

A Notable Ministry Wholly Within the Diocese of Pennsylvania

The election of the Rev. Francis Marion Taitt, S. T. D., as Bishop Coadjutor by the Special Diocesan Convention last June and his acceptance of the call to larger spiritual leadership, advances to the Episcopate one whose entire ministry of more than forty-six years has been in the Diocese of Pennsylvania.

Of him it may be truly said he knows the Diocese and its people. In preparing to meet the challenging opportunities and responsibilities of the years which, please God, lie ahead of him, the same love and loyalty he has inspired in the hearts of all our Clergy and Laity during his more than four decades of consecrated service and undiminishing devotion to the advancement of Christ's Kingdom among men, will continue to go with him in all of his efforts to lead the Church to greater achievement in the Master's cause.

In early colonial days Dr. Taitt's maternal ancestors settled on the Eastern shores of Maryland, and their descendants are still occupying these ancestral properties. About the year 1800 his paternal grandfather, a schoolmaster of Edinborough, also removed to the same region. On his maternal side Dr. Taitt's family is connected with the Richardsons, Donoho's, Marshalls, Wards and General Francis Marion.

Dr. Taitt was born in Burlington, N. J., January 3, 1862, and was baptized in historic St. Mary's Church in that city. When he was a child of eight his parents moved to Philadelphia and connected themselves with Old Christ Church. It was in the "Mother Church" of the Diocese as a lad that he came under those religious influences and teachings which had so much to do with shaping his character and leading him as he grew older to his decision to enter the ministry. On Easter Day, April 21, 1878, during the rectorship of the Rev. E. A. Foggo, he was presented for Confirmation in Christ Church to the late Rt. Rev. William Bacon Stevens, and was one of a class of thirty-three to whom was administered the "Laying on of Hands." Following his graduation from the old Boys' Central High School and from the Philadelphia Divinity School, where he graduated with honors, the same beloved Bishop in 1883 ordained him to the Diaconate. He was then twenty-one years old and under the Canons of the Church was precluded from advancement to Priest's Orders until he had reached the age of twenty-four. In 1885 he was advanced to the Priesthood by the late Bishop Scarborough, of New Jersey, acting for Bishop Stevens, who was ill.

Throughout his earlier years before he reached his decision to prepare for the ministry young Taitt manifested a deep interest and devotion to the Church. At the close of his Junior year in the Philadelphia Divinity School he was assigned to the Episcopal Hospital, where each Sunday he made five addresses in the wards and superintended a Sunday School of some 400 children.

Dr. Taitt still speaks with thankfulness that his ministry as a layman was begun in this way. Each Sunday he felt that he was someone's last chance of hearing the Gospel message. Each Sunday he felt it was *his* last chance to reach some soul. It gave a seriousness to his addresses and he preached as "a dying man to dying men."

At the beginning of his Senior year at the Divinity School, in addition to his hospital work, he was visitor for a male Bible Class of over one hundred and a female Bible Class of like number at St. Peter's House, Front and Pine Streets. The whole section then was occupied by English-speaking people, but largely the flotsam and jetsam of the city. Attics, basements and alleys were his field. Many a man of good family and of people of wealth was found by him in these unwholesome quarters; given some little material assistance; helped upward, or prepared to meet his God. Each Thursday night from 7 to 9.30 o'clock; each Saturday from 4.30 to 9.30 o'clock found the young Divinity student in these haunts.

On graduation from the Divinity School in 1883 and following his ordination he became Assistant Minister at St. Peter's, Philadelphia, and continued this work. Every Sunday from November to Palm Sunday an address was delivered at St. Peter's House as a preparation for Confirmation and there were probably from 100 to 125 persons present. Instruction was exceedingly simple and practical, but it was called "Confirmation Instruction" that it might lead the people to a goal.

In connection with this work he also had charge of the Church Home for Children at Angora, and, that too although his regular Sunday routine was 7.15 A. M., Holy Communion at St. Peter's; 10 A. M., Morning Prayer and Sermon; 2.30 P. M., Sunday School; 4 P. M., Evening Prayer (these at Angora); 8 P. M., Mission Service at St. Peter's House;—it was a full day, but a very happy one. Dr. Taitt says one of the best exercises of his life was his constant practice of preaching to children, at 10 A. M., the same sermon he preached to the Mission congregation at night. There were different illustrations and language used, but it was the same truth; and he says it was marvelous how children and sinners could alike be interested and helped by the same sermon.

On Advent Sunday, 1887, he became Rector of Old Trinity Church, Southwark, then located in Catharine Street west of Second, and which was the Parish immediately adjoining St. Peter's to the south. Old Trinity has long since moved from the Southwark district, merged with the present Zion Church, Broad and Wyoming Avenue, but there are scores of those who were among the worshippers at Trinity in the old Southwark district, and now living and worshipping in other parts of the city and its environs, who recall with loving memories the period of Dr. Taitt's rectorship in old Southwark and his untiring devotion to all, especially the poor and the unfortunate. While at Trinity he did an outstanding work among the young men of the neighborhood. Under his leadership a Parish House was built and an Endowment Fund started. In addition to a wholehearted interest in his own people he

devoted a large part of his time to the "submerged."

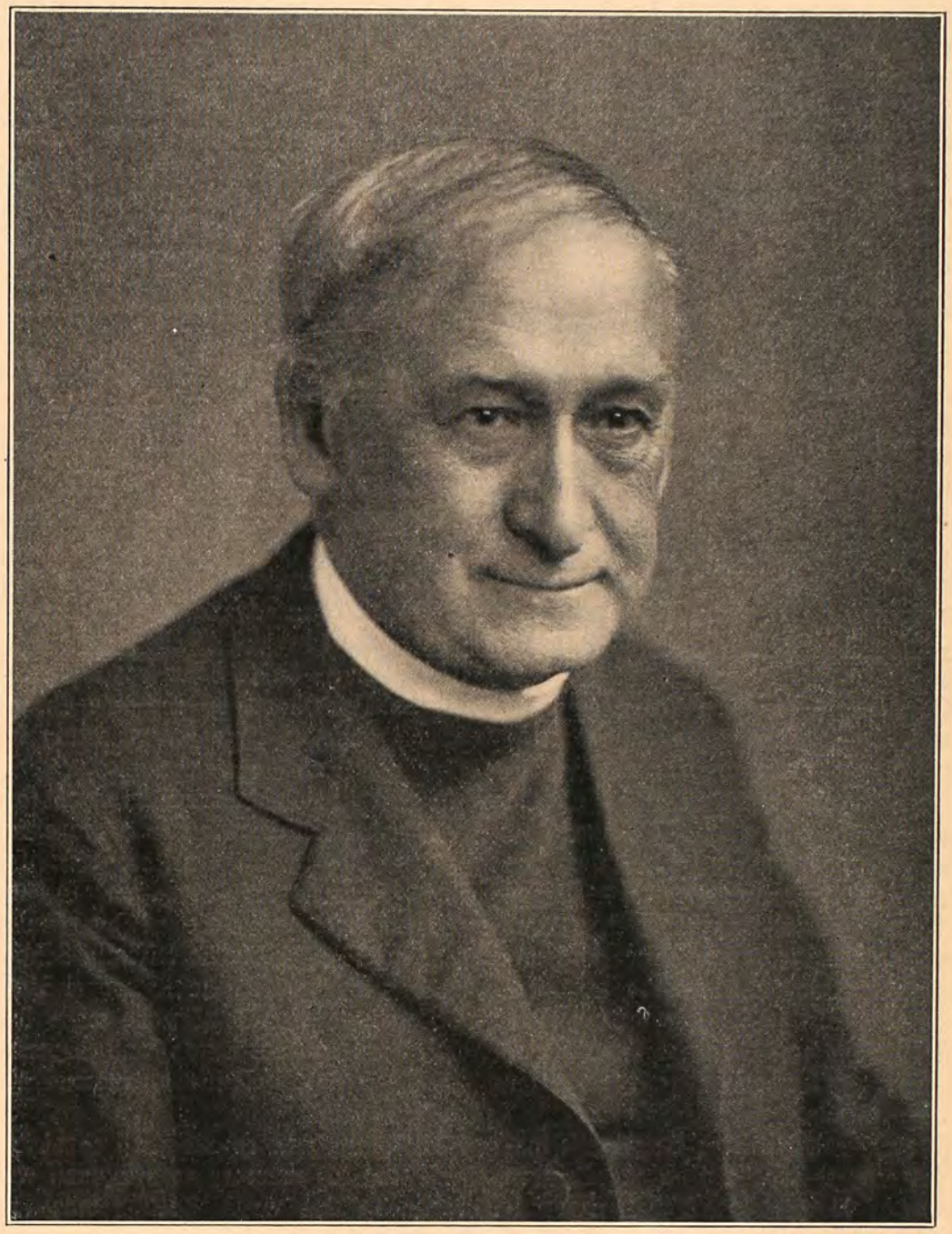
Within his Parish boundaries in those days flourished the most notorious "Red Light" district of the city, where sin flaunted itself brazenly and where, in police parlance, "hideouts" abounded for desperate and vicious characters. But to the Rector of Old Trinity they were souls to be saved and to be ministered unto, and the influence of his life and his great sympathy for all in trouble reached into this district and brought calls on him to minister to the denizens of this sin-stained section. In all the years of his ministry which have intervened since he was Rector of Old Trinity, Dr. Taitt never ceases to think lovingly of these people in the one-time "Red Light" district, of which old Shippen street, now called Bainbridge, was the heart, and where lived and died those whom the world had cast out. In no place, Dr. Taitt says, did he ever feel safer or surer of respect.

In recollections of his ministry at old Trinity he speaks of a little street named Trout, running off Fourth Street above Bainbridge which he says is a parable. When creatures were too foul for Shippen Street, they slunk into Trout Street. It was the end. It was a street without an outlet. In Trout Street he recalls a funeral where he was never shown greater respect, nor did he ever find a more chivalrous man than the one who insisted on walking with him up the street to the house and down the street to the hearse. Dissipation was on every face, but reverence and tenderness were also apparent.

After five and one-half years at Trinity, Dr. Taitt, on June 1, 1893, became Rector of Old St. Paul's, Chester, which dates its organization back to early colonial days. He has greatly loved his people there and has been greatly loved by them. When he was called last June by the Diocese to be Bishop Coadjutor he was entering on the thirty-seventh year of his rectorship of St. Paul's No enterprise ever undertaken by St. Paul's Parish has ever failed. Not a foot of property has ever been alienated and during Dr. Taitt's rectorship it has steadily progressed.

A beautiful Church and Parish Building on a new site; a Rectory and another house adjoining the Church; a fine piece of property 150 by 240 feet on a principal street a mile from St. Paul's and $45,000 towards the erection of a church edifice; a small fund ($7000) for colored work; and a Parish Endowment Fund of $100,000 as the first part of a desired $250,000—these are a part of the material advance of the Parish during Dr. Taitt's rectorship.

The Bishop Coadjutor-Elect



Photo, Lewis Studio, Chester, Pa.

Devotion of his people for the cause of Christ; the increase of the communicant list from 320 to 815; the respect of the whole community for St. Paul's Church and the feeling of every individual in Chester, irrespective of color or creed, that the Rector of St. Paul's is their friend and would serve them on any occasion—these are some of the spiritual fruitage of his work at St. Paul's.

Only a little more than one year ago when St. Paul's was commemorating the 225th anniversary of its foundation, the occasion went far beyond the confines of a merely Parish commemoration, it was a whole community sharing in a tribute to one whose sterling Christian discipleship and whose deep and broad human sympathy and whose understanding had endeared him to people in all walks of life; and under whose leadership the Church he served stood forth as a living force and spiritual power in the life of Chester and its people for God and His Kingdom.

Throughout his ministry he has always found time and opportunity to give of himself to the work of the Diocese and has served on many committees and commissions. For more than twenty-six years he has been President or Dean of the Convocation of Chester and the extension of missionary work in that Convocation district is due largely to his efforts. For many years he has served on the Faculty of the Church Training and Deaconess School. For twenty-one years he has been a member of the Standing Committee of the Diocese and was Deputy to the General Conventions of 1922, 1925 and 1928. He is a member also of the Board of Overseers of the Philadelphia Divinity School. In addition to these he is a member of the Board of Managers of the Chester Hospital; a Trustee of the Crozer Home for Incur-

ables in Chester and of the Pennsylvania Military College at Chester.

In 1904 the General Convention in session in Boston elected him as assistant Bishop to the Missionary Bishop of South Dakota, but he declined that election. In 1911 he was voted for a Bishop Suffragan of the Diocese of Pennsylvania at the Convention which selected Bishop Rhinelander, receiving 81 votes or 16 less than the canonical majority.

Review of Special Convention Electing Dr. Taitt

By The Rev. George Copeland

The Rev. Francis Marion Taitt, D.D., Rector of St. Paul's Church, Chester, Pa., and Dean of the Convocation of Chester, was elected Bishop Coadjutor of the Diocese on the first ballot at the special convention held in St. Stephen's Church, Philadelphia, on Tuesday, June 18. Of the 209 clerical votes cast Dean Taitt received 121, and of the 121 parishes, 76 expressed their preference for him.

The Convention was opened at 9.30 A. M. with a celebration of the Holy Communion at which Bishop Garland was celebrant. On motion it was decided to allow three minutes each for nominating speeches and two minutes to each of two seconders. The Bishop announced that he had made a change in the third clause of his assignment to the Coadjutor in order to give the man who should be elected such supervision over aided parishes as the Bishop now had or would have in the future.

Very fittingly, Dr. Washburn as Rector of Old Christ Church, presented the name of Dr. Taitt, a son of the old mother parish. He said Dean Taitt had long been an ideal pastor and that he possessed many other gifts and qualities which made him pre-eminently fitted for the office of bishop. In spite of his numerical age, he was one of the youngest-minded and most virile of all the clergy, a man with astonishing present and potential vivacity, whose record of efficient activity was one of the glories of the Diocese. If Dr. Taitt should be chosen, concluded the speaker, he would bring as his contribution to us the sweetness of the original St. Francis, a saving sense of humor, a spirit of gentleness and firmness and godliness, a loyalty to all that is highest in our own Communion, combined with a tolerance and comprehensiveness of spirit which would make him beloved by the whole community. Such a one in the high office of bishop would harmonize our confusions and steady our march forward.

In nominating the Rev. John M. Groton, Rector of Grace Church, New Bedford, Mass., Professor Foley omitted any biographical details, as they had been given at a former convention. He wished to call attention to Mr. Groton's age—forty-two, which he said was old enough to give him maturity of judgment and yet young enough to leave room for development. He emphasized the fact that his intellectual and spiritual equipment were beyond dispute, and that he bore the highest repute as preacher, pastor and administrator of two great parishes. How highly he was esteemed among us had been shown by the fact that he had been twice selected for this office at the last convention by the laity. His knowledge of Pennsylvania, his sympathy with our traditions, his personal kindliness and unusual capacity for making friends, Dr. Foley was sure would make him an ideal Bishop.

The Rev. James M. Collins again placed in nomination Dr. Robert Johnston, the well-known rector of the famous old St. John's Church, Washington, D. C. He nominated his candidate, he said, because the supreme need of the Diocese is a Bishop Coadjutor whose record demonstrated that he is of proved ability, wide experience, mature in judgment and sympathetic with the clergy. In addition to these qualifications, Mr. Collins believed that Dr. Johnston should be chosen because he would be a spiritual leader of the first order, a strong force in the community, and a man who would represent the Episcopal Church before the public with dignity, power and effectiveness. Of his missionary zeal, he said, there could be no question, and he was certain he would give every assistance to the Bishop without sacrificing his own independence of thought or freedom of decision.

Though the formal seconding speeches for Dean Taitt's nomination were made by Rev. Wallace Conkling and Mr. Samuel F. Houston, so intense was the enthusiasm for his election that delegates rose in rapid succession all over the Church and called out, "I second the nomination of Dr. Taitt." Such a spontaneous demonstration of eagerness and affection has seldom been seen in a convention in this staid old Diocese.

The ballot follows:

Note: In ballot column "C" is Clerical vote; "P" is Parish vote:

	C.	P.
Francis M. Taitt	121	76
Robert Johnston	25	10
John M. Groton	59	35
Benjamin N. Bird	1	
Charles E. Tuke	1	
A. R. Van Meter	1	
J. W. Walker	1	

When the result was announced Bishop Garland appointed the following committee to adjourn to the Parish House to notify Dr. Taitt: The Rev. Messrs. Washburn, Steele, Joiner and Clattenburg for the clergy, and Messrs. R. S. Morris, Houston, Runk and Woodruff for the laity. In a few minutes they returned and reported that Dean Taitt would announce his decision to the Convention. Dr. Taitt then arise, and standing beside the Bishop, said that although he had neither desired nor sought the office, he felt that it was his duty to accept the call of the Convention to be Coadjutor. He spoke with deep affection of the Church and the Diocese, which he had served with an undivided love for so long, and which he would try to continue to serve in the office which they desired him to fill.

It was with a sense of profound relief and real joy that the delegates heard these words, for Dr. Taitt's election not only put an end to the long and trying suspense which the Diocese has undergone since it began its extensive search for a coadjutor, but it also assured them of a man who is universally admired and beloved. No other election could have been so popular with so many people in the Diocese. When the Convention adjourned the members crowded around the happy Dean and pressed upon him their congratulations and good wishes. It was evident from their heartiness and unanimity that his election had united all the clergy and laity in one common desire to work with him for the advancement of the Missions of the Church in this great field. Even those who had voted for other candidates not only acquiesced in the result of the election, but rejoiced in it because of their warm personal affection for the new Coadjutor.

HOSPITALITY FOR BISHOPS

Invitations have been sent to all the Bishops and their wives who are coming to the Consecration Service, offering entertainment from Thursday, October 3rd, over Friday, October 4th.

It will help our Hospitality Committee greatly if all those who are willing to entertain a Bishop or two will kindly send word to Mrs. George Woodward at the Church House.

Important Conferences of Clergy and of Laymen are Called Concerning Program of Church's Work

By Rev. Malcolm E. Peabody, Chairman Diocesan Field Department

As this article is being written plans are rapidly being completed by the Field Department of the Diocese for two Conferences, one for Clergy and one for Laymen, to be held in the latter part of October at the Church Farm School, Glen Loch.

The Conference for the Clergy will begin at 7 o'clock on Wednesday night, October 23d, and will continue through Thursday until shortly after the noon hour of Friday, October 25th.

The Conference for Laymen will begin at 7 o'clock on Friday night, October 25th, and continue through Saturday until about noon of Sunday, October 27th.

The chief purpose of the Conference is to inform those attending them concerning the program of the Church's work, so that under their leadership there may be carried back to the congregations of our people throughout the Diocese the information and the inspiration which, it is confidently expected, the Conferences will bring to all those in attendance.

The Field Department and, in addition, those who are actively co-operating with it that the Conferences may be a worth while effort, feel there is a demand and also a need for imparting information as to what the Church's Program represents. It is confidently believed also, that, as our people are more and more informed as to the great work our Church is doing in all its fields of service and of the still greater work it hopes to do, there will come an increasingly loyal support and interest in the Church's work.

A Church which is carrying out a thoroughly worth-while program in an efficient way has the whole-hearted support of its members. Through the Clergy and the Lay representatives of our parishes and missions attending the Conferences the opportunity will be given to inform all who come concerning the condition of the Church's existing work as well as the Church's plans for the future. These last have not yet been discussed and are of a most novel and interesting nature. It will be of the utmost importance for all Clergy and Lay leaders to hear them described.

The method will be short talks by qualified speakers, followed in every case by thorough-going discussion. Leaders from outside the Diocese who have so far been engaged are the Rt. Rev. Thomas Casady, Bishop of the Missionary District of Oklahoma and the Rev. C. E. Snowden, Executive Secretary of the Field Department of the National Council.

In the tentative program, which is included in this announcement, it will be shown what a large portion of the time will be devoted to discussion and deliberation. Attention is directed particularly to the "Group Discussions" for the Clergy Conference on Thursday night and for the Laymen's Conference on Friday night. It is from these that the Field Department is anticipating the best results.

On these occasions, it will be noted, the members of the Conference will divide according to their parish church, whether city, suburban, rural or mission and will in their own group take up the problems which belong peculiarly to that group. In this way it is hoped there will be provided not only a forum for discussion at which each one may express his opinion or ask his question, but an opportunity to do these things in a group of people who face the situation from the same point of view.

Two years ago, as many will recall, the Field Department held similar Conferences at the Church Farm School. They seemed to have been appreciated by a great number in spite of the fact that the lack of experience of the leaders made them somewhat crude affairs. This year we hope to be able to do the thing far better as a result of our experience, the chief point in which seems to be the need of time for genuine conference.

The Rev. Mr. Shreiner, Headmaster of the Church Farm School, has again most kindly placed the facilities of the school at our disposal in his generous invitation for us to come there. He will see to our transportation from the railway station at Glen Loch as he so efficiently has done before, and everybody who has been to the Church Farm School can have no doubt of their cordial reception there and proper bestowal. A list of train times will later be sent to all. Personal invitations will be sent to every clergymen in the Diocese and to Lay representatives of each parish and mission.

It is hoped that a fine group may turn out for the dates set. For all concerned with the great work our Church is doing throughout the world, an opportunity is offered here that will enable them adequately to hand the message along to the members of our parishes and missions.

The problem of supporting the Church will disappear when people know the character and the value of the work in hand.

The tentative program for the two Conferences follows:

CLERGY CONFERENCE

Wednesday, October 23

7.00 P. M. Dinner.

8.15– 8.30 P. M. The Purpose of the Conference, Bishop Garland.

8.30– 9.15 P. M. The Leadership of the Parish Priest. (Speaker to be announced.)

Thursday, October 24

7.30 A. M. Holy Communion.

9.30–10.30 A. M. The Work of the National Council.
(*a*) The Existing Work. (Speaker to be announced.)
(*b*) Advance Work, Rev. C. E. Snowden.

10.30–11.00 A. M. Discussion.

11.00–11.15 A. M. Recess.

11.15–12.15 A. M. The Work of the Diocese.
(*a*) Missions. (Speaker to be announced.)
(*b*) Institutions. (Speaker to be announced.)

12.15– 1.00 P. M. Discussion.

1.00 P. M. Luncheon.

Afternoon for Recreation.

5.00– 6.00 P. M. Missions in Worship. (Speaker to be announced.)

6.15 P. M. Supper.

8.00– 9.00 P. M. Group Discussions.
(*a*) Central City Parishes.
(*b*) Suburban Parishes.
(*c*) Rural.
(*d*) Missions.

Friday, October 25

7.30 A. M. Holy Communion.

9.30–10.15 A. M. National Council Methods, Rev. C. E. Snowden.

10.15–10.45 A. M. Discussion.

10.45–11.00 A. M. Recess.

11.00–11.30 A. M. Diocesan Methods.

11.30–12.00 A. M. Discussion.

12.00–12.15 P. M. Summing Up, Bishop Garland or Taitt.

12.15–12.30 P. M. Devotional Address, Bishop Casady.

To be followed by Luncheon and adjournment.

Laymen's Conference

This Conference will open with a Dinner at 7 P. M. on Friday night, and in virtually all essentials follows along the same lines as the Clergy Conference, but from a Laymen's point of view in his relation to the Church's work.

On the opening night from 8.30 to 9.15 Bishop Casady will be the speaker on a topic of special interest to Laymen.

Let us not think of change as only danger and evil: it is also opportunity and hope.

SOME DATA ON FINANCES FROM TREASURER'S OFFICE

As THE CHURCH NEWS went to press before the books of the Treasurer of the Diocese were closed on September 20th, the following information relates entirely to the total of givings towards the 1929 Budget for the General Church and Diocese from January 1, 1929, to August 20, 1929.

In the January-August period the Treasurer's books show total receipts on the Budget for the General Church and the Diocese amounted to $223,687. Of this $126,842 was sent to the National Council to be credited against our Diocesan pledge of $229,000 for the General Church Maintenance Budget, and $96,845 is credited to the Diocesan Budget of $213,799.

To obtain a clear understanding of our financial situation it may be well here to point out that the total 1929 Budget for the General Church and the Diocese is $442,799. Toward this total there has been paid up to the August 20 date, $223,687, leaving a balance of $219,112 that will have to be raised between August 20th and before the books are closed for the year, if the total Budget of $442,799 is to be met.

Under our method of asking our parishes and missions how much they expect to give towards this $442,799, the responses show an "Expectation" total of $375,737 for the year. The difference between this total "Expectation" figure and the $442,799 total Budget requirements is $67,062. From this it will be seen that the Diocese must raise an additional $67,062 over and above the "Expectation" figure by the end of the year if our pledge of $229,000 to the National Council and our Diocesan requirements of $213,799 are to be met. By the time this information is published the Treasurer will be sending out statements to Rectors, Treasurers and Accounting Wardens showing how they stand on the Treasurer's books as of *September 20th.* These statements show the balance due from each parish and mission towards meeting its promised "Expectation" figure, but have no relation to the additional total of $67,062 that will have to be raised over and above the total "Expectation" figure of $375,737 if the budget $442,799 for General Church and Diocese is to be obtained.

It is realized the "Expectation" figures of the Diocese represent a minimum rather than a maximum of what they actually do remit. Nevertheless it is hoped that every effort will be made to achieve such a maximum of giving as to assure our meeting the total Budget figure of $442,799.

Treasurer's Office
September 10, 1929

He that saveth his time from prayer shall lose it; but he that loseth his time in communion with God shall find it in blessing.—*Wilde.*

A MESSAGE TO ALL FROM OUR FIELD DEPARTMENT

The Diocese should do its full share in the missionary work of the whole Church. The Diocese is abundantly able to do so.

The will to do so is the essential. Knowledge of the need and appreciation of the value of the Church's work will go far to stimulate the will.

The business and desire of the Field Department is to stir the will by the spread of accurate knowledge and intelligent information.

It has in preparation a series of folders to be issued about the middle of each month from October to May for distribution to our people.

Short and attractive accounts of work done, written by missionaries.

Among those writing will be our own Bishop Coadjutor-elect, the Bishop of Mexico, Dr. Sherman of China, Dr. Patton of the American Institute for Colored Work, the Rev. Robert Frazier of South Dakota.

Will the clergy help in the wide distribution among their people of these missionary messages?

Notify the Executive Secretary how many you can use each month in the pews or through the mails.

RELIGIOUS PRESS EDITORS TO MEET AND CONSIDER INTERNATIONAL PROBLEMS

Under the auspices of the American Friends Service Committee editors of religious publications will meet together on October 22–24 to consider a number of questions bearing on international problems. The meeting, it is understood, will be held at Buck Hill Falls, Mt. Pocono, Pa.

The subjects and speakers include "Disarmament and Security," Oswald Garrison Villard; "The State and Private Conscience," Bruce Curry, Union Theological Seminary; "Significant Current International Events from the Viewpoint of an American Religious Editor," Paul Hutchinson, *Christian Century;* "The Challenge of a Warlike World to the Christian Conscience," Augustus T. Murray, of Washington. Mr. Villard is the editor of *The Nation* and Mr. Murray is the minister in charge of the Friends Meeting attended by President Hoover.

Among those who have expressed interest in the conference and have accepted invitations to participate are: Guy Emery Shipler, *The Churchman;* James R. Joy, *The Christian Advocate;* Stanley High, *The Christian World;* Devere Allen, *The World Tomorrow;* Dr. Alvin C. Goddard, Methodist Peace Commission; Samuel McCrea Cavert, Federal Council of Churches; Sidney Weston, *The Christian Register;* Albert F. Gilmore, The Christian Science Religious papers; Willis J. Abbott, *Christian Science Messenger;* Paul S. Leinbach, *The Reformed Church Messenger;* R. N. Melborn, *The Lutheran.*

Consecration makes no provision for lapses.

ORDINATIONS

Jesse Ketcham Brennan, Jr., was ordained to the Diaconate by Bishop Garland on June 26th in the Church House Chapel. He was presented by his father, who is Rector of Trinity Church, Hannibal, Missouri, and the son will assist his father at Trinity Church.

On July 30th Bishop Darst ordained to the Diaconate in Grace Church, Hulmeville, Isaac E. Brooks. Mr. Brooks, who is a student at the Philadelphia Divinity School, has been serving at Grace Church as a Lay Reader, and as Deacon will remain in charge of that work under the Rev. W. D. Parker.

CHURCH LEAGUE OF ISOLATED

The Report of South Dakota, given by its secretary, Mrs. Vannix, showed 2700 letters written during the year, and a total of 11,600 pieces of mail distributed; 545 families are enrolled, and contacts made with some 1600 individuals. This is done by a woman who is confined to a wheel chair in a hospital, and crippled with inflammatory rheumatism; yet she ministers to the largest parish in South Dakota.

ST. JAMES', PERKIOMEN

On Sunday, June 2nd, the Rev. N. B. Groton, Rector of St. Thomas', Whitemarsh, was appointed by the Bishop as minister-in-charge of St. James', Perkiomen, which is an older sister parish of St. Thomas'. The service on almost all Sundays other than the second, which is Communion Sunday, is being taken care of by Mr. Donald H. Williams, a Lay Reader of St. Thomas parish.

The Church News

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BISHOP TAITT

How natural that title sounds!

There is a verse in the fourth chapter of the Book of Esther which is peculiarly applicable to our present situation. A new Bishop Coadjutor has just been elected to have oversight of all the Missions of the Diocese. His interest in Diocesan Missionary work and success in its administration have been shown in the smaller field of the Convocation of Chester, of which he has been Dean for many years. Now, as the Psalmist would say, God has set his feet in a larger room. So we apply to him the words with which Mordecai so eagerly greeted Esther, "Who knowest whether thou art not come to the Kingdom for such a time as this?"

These are words both of congratulation and of challenge. Dr. Taitt's election has been providential: he is just the man for such work as he has before him. But it also presents a challenge to him which is worthy of the best that he has to give, and is more than he can successfully carry unless he has the enthusiastic and constant support of the parishes and the hearty co-operation of the missions themselves. He is most fortunate in entering upon his new work at a time when the benefits of the Campaign for Missions and Institutions are beginning to be seen. Now all can appreciate the wise foresight of Bishop Garland in launching that great enterprise just when he did. It will make the work of the Coadjutor more fruitful and his opportunities greater. But it will not relieve the parishes from the necessity of still further efforts to increase their gifts to the missionary work. It is to be hoped that they will give their generous and ungrudging support to Bishop Taitt.

A NEW POLICY

The action of the Executive Council in sending THE CHURCH NEWS monthly to every vestryman in the Diocese, beginning with this issue, is wise and timely. As its name implies, this magazine brings the news of the month in the Church to its readers. It is very likely that only a small percentage of our Church people have any idea of the magnitude and variety of the activities of the Episcopal Church in these five counties. And it is just as certain that if the members knew what the Church is doing there would be much more interest and enthusiasm shown. For information is the mother of interest. We hope that some day the paper will be read in every family in the Diocese. Meanwhile, we congratulate the Executive Council on its progressive policy, and we most cordially welcome this new group of subscribers to THE CHURCH NEWS Family.

CONGREGATIONAL SINGING

When the New Hymnal was being prepared, many confidently predicted that its use, especially where the musical copies were placed in the pews, would greatly improve congregational singing. But our hopes and expectations have not been fulfilled. Apparently the tide away from that desirable end was running so strong that even such an excellent book could not check its flow. We now see that it was not only a new book that we needed, but also a new spirit within us.

Paradoxical as it may seem, one of the facts that has been largely responsible for the decline of congregational singing has been the very thing that has improved the rest of our music, namely, the increasing wealth of the Church. Since the other musical parts of the services have been beautified by the introduction of highly-skilled professional singers, the contrast between the amateur efforts of the congregation and the professional "performances" of the choir has been so great that the amateurs are afraid to lift up their voices. Thus it happens that the more highly paid the choir is the quieter the congregation are.

Which is indeed a tragic loss, to God if not to the sensitive ears of choirmasters; for "God misses his little human praise." He cannot be praised vicariously. And it is also a wide departure from the most ancient Christian custom. What struck the Pagan people of the Roman Empire as the distinguishing mark of the early Christians was that they sang a great deal. Tertullian could boast that as "candidates for angelhood, even here we learn the strains hereafter to be raised to God." They believed St. John literally when he told them that the worship of heaven consisted almost entirely of music.

We need a revival of that kind of First Century Christianity. It has become so uncommon in some of our congregations for anyone but the choir to sing the hymns that if an unsophisticated countryman, straying in on Sunday morning, should join in heartily the regular "worshippers" would turn and look upon him with surprise not unmixed with pity. But what if some of us have not been endowed by the Creator with beautiful voices? Shall we therefore keep silent in Church? Surely not! "We are not equally gifted," said the gander to the lark, "but we have the same

feelings." We all have religious emotions that may die if we do not express them in song, however poorly we may sing.

But if congregations are to sing, the clergy and their choirmasters should give most diligent attention to the kind of hymns that are selected. Not only that they should be singable, but that they should be a harmonious part of a unified service. The whole service should be planned in advance so that lessons, hymns, sermon and anthem should not clash, but accord. There is an old story of a Revival preacher who had a stirring sermon on the text, "Launch Out Into the Deep," spoiled by a choir who arose immediately after the sermon and burst out with the Gospel Hymn, "Pull for the Shore, Boys, Pull for the Shore." Such tell-tale luck of planning is much too common even in our own Church. Yet, in planning, it is unwise to select hymns all of the same kind. How often has a mother who has just lost her child slipped wet-eyed into a back pew seeking for Christ the Comforter only to hear three aggressive hymns like "Fling Out the Banner" and a sermon on the Budget! Thank God the clergy cannot change the prayers! She can always get help from them. But why not use hymns of various kinds at every service to meet the needs of all God's people?

The fact is that a Church Service is a work of art, and those who plan the service and lead the worship should be artists with imaginations; artists too who work sympathetically with the most plastic and yet most difficult materials—with words and the emotions which words harmoniously arranged excite. For music is primarily a matter of emotion: it speaks directly to the soul. Whether "sacred" or "secular," if it does not stir the feelings it fails in its object. The emotions which church music should arouse are those which center about God. Our hymns and chants and anthems should make the worshipper conscious of the Invisible, should kindle in him a spirit of devotion to Christ, and should awaken his conscience to desire to do the Holy Will of God. We submit that no music either produces such emotions so readily, or expresses them when they are aroused so perfectly as congregational singing of our good old hymns.

Responsibility in Religious Education

By The Rev. Frederick E. Seymour

Who killed Cock Robin?

That ballad was a study in responsibility, with which we were familiar in our childhood. If memory serves aright it was a co-operative act in which all the birds had an individual share.

Changing the illustration, while retaining the deduction, the nurture of children and others, which we call Religious Education, is undoubtedly a co-operative responsibility.

There are three co-operative agencies which are responsible for the nurture of human personalities so that those personalities will express in their lives the highest qualities.

A child is born into a family. He later becomes conscious of a larger social world. He soon senses his own responsible relationship to life.

The first factor in Responsibility is the Family.

Nothing can relieve the Family,—the Home,—of its share in the education of the human personality under its influence, committed to its care.

Parents are responsible for creating a Christian atmosphere in which children live for the greater part of the day, and for providing the environment in which they come into closest contact with those whom they love and respect and whose authority they recognize.

Imitation is one of the strongest instincts in early years. Young children learn more rapidly by imitation and by suggestion than by precept. They will copy the habits,—good and bad, of their elders. If they see their parents engaging in religious practices they will naturally imitate them and in time acquire similar habits.

A religious home is the first responsibility in Religious Education.

The child's expanding consciousness soon makes him aware of people outside the family. He begins to have a social sense. He attends Church and school. He plays with other children. He finds it necessary to make adjustments to various situations as they arise. He needs some guidance by which he may make the right adjustment.

Let us consider the Church as the social influence most specifically intended to nurture a sense of responsibility and to give guidance in the art of living,—especially the Church as organized for Religious Education.

The Church as a whole must foster the atmosphere of religion complementing the influence of the family, and must supplement it with such systematic nurture and education as will best interpret the experiences which the children undergo. This is the pedagogical responsibility of the Church.

The Ordinal makes it very clear that the parochial responsibility in Religious Education rests directly upon the Clergy who are required to teach, explain and interpret life to the members of the Parish according to varying age-requirements, so as to prepare the parishioners, young and old, continually to meet life situations in a Christian manner. The Clergy are responsible for the "material" of Religious Education.

But obviously, in modern complex civilization, the Clergy must be assisted by other agents, of which we may mention two as being their greatest auxiliaries.

The first is the faithful body of Teachers and Officers of the Church School, who act as the Rector's vicars, delegates, substitutes. These devoted persons actually exert more intimate influence (for good or ill) on individual pupils than does the Rector, because they are brought into more frequent and direct contact with them. Hence the Teacher's responsibility in Religious Education is extremely great, and should not be "entered into unadvisedly or lightly, but reverently, discreetly, advisedly, soberly and in the fear of God." Hence also the Rector's task in selecting teachers is one which demands the utmost thought and care.

The second of the auxiliary agents of the Clergy is the Vestry of the Parish.

The Canons of the Church place upon the Vestries of the Parishes the responsibility of seeing that the Rector is supplied with the adequate means to conduct his spiritual duties,—of which, as has been shown, Religious Education is one of the most important.

Education implies, in the popular mind at least, a school building, equipment, class-rooms, ventilation and the various architectural and mechanical details which are involved in the construction and furnishing of a building.

One of the ordinary duties of the

Vestry is to see that the Parish and its buildings are properly equipped to perform the functions for which they were devised.

As in other matters, there should be the closest co-operation, and the strongest mutual interest and feeling of responsibility on the part of Rector and Vestry. Religious Education is really a parochial responsibility in which everyone shares in degree. It is not a hobby of the Rector, nor the fad of a few enthusiasts.

In these modern days, when old-fashioned things (except real antiques), are discredited; when "mid-Victorian" furnishings are ridiculed, we must be careful that our parochial equipment for Religious Education is not associated in the minds of the young with those things which, in other surroundings, are regarded as obsolete. In other words, the exigencies of the case require up-to-date material, up-to-date method and up-to-date equipment. The Clergy are responsible for the material; the Teachers are responsible for the method; the Vestries are responsible for the equipment.

It may not be practicable, in some instances, to rebuild existing Parish Houses,—though it is possible, in most cases, to effect some alterations or modifications, which would make them more suitable for Religious Education.

This is being done in a large number of Parishes, to a greater or less degree. In some Parishes, where new buildings have been erected, these have been designed to meet the needs specifically of Religious Education, thus manifesting interest on the part of the Vestry, Clergy, and the entire Parish. Several such buildings have recently been erected in this Diocese.

Even where this is not possible, and where no building program can be, at present, carried out, Vestries in the Diocese are conscious of their responsibility for the religious education of the Parish, which they are manifesting by providing for the support of the Church School from the Parish Budget. In several cases the salary of a Director, who gives her entire time to the development of Religious Education within the Parish is paid by the Vestry,—in some cases a nominal "salary" for teachers is included in the Parish Budget. In these and in other ways (for each Parish must meet its own needs in its own way) Religious Education appears as an integral part of Parish life and of Parish responsibility, and it is included in the Parish Budget.

One Vestry has provided the Rector with the means by which he may incorporate into his Church School all the elements which seem desirable to make Religious Education a power in the community. The thought of this Vestry is to show what can be done through Religious Education along most approved plans, where no hindrances through lack of funds and interest impede progress.

Another has planned a conference with the Diocesan Director to study the opportunities for Religious Education in that Parish.

The Diocese of Pennsylvania is becoming increasingly alive to the Responsibilities of Religious Education, and to the marvelous opportunities unfolding in that field of Church work.

The office of the Director, in Room 30 in the Church House, is visited and frequented by many of those who are earnestly seeking to meet the responsibility, which they feel, according to their several estates, rests upon them.

The atmosphere of the Family, and the education of the Church, if effectively maintained will result in the active exercise by the individual, of the responsibilities inhering in the Christian religion. The value of religion is seen in its fruits. Religion is not measured by the observance of what society,—even the Christian Church—expects the individual to do. That is, in the main, superficial. It is measured by the degree to which the individual himself desires to respond to the call of his highest nature as stimulated by the Family and by Christian Society.

So, the individual is the third factor in Responsibility in Religious Education.

As the individual reacts to the influence of social responsibility and orders his life to conform to the maximum ideals, he may be considered to be educated in religion.

"Education is concerned not with the acquisition of knowledge, but with the use which is made of the knowledge one possesses." Thus a recent writer describes the part the individual plays in the educational process.

We cannot, however, expect the individual to respond enthusiastically to ideals which are not exemplified by the Family and the Church. St. Paul wrote centuries ago: "If the trumpet give an uncertain voice, who shall prepare himself for war?"

Responsibility involves the Family, the Church and the Child.

The Family provides "atmosphere."

The Church—Clergy, Teachers and Vestries—provides interpretation and cumulative experiences, through material, method and equipment.

The Child provides reasoned co-operation and conformity.

All these factors are necessary for the welfare of the whole. Whereinsoever any one is inadequate, Religious Education is incomplete. The strain on the others is too great; the result is malformation of life.

Religious Education is a single responsibility with a single goal; to know God and to make Him known.

It requires hearty co-operation and co-ordination of every factor in life to lead the human personally to its destined goal.

The whole Parish—each individual in "his vocation and ministry" has a distinct and important share in this work of Religious Education, which the Master has committed to His Church.

CHURCH TRAINING SCHOOL ENTERS GREATER SPHERE IN HISTORY OF SERVICE

With the opening on October 1st of the Church Training and Deaconess School, one of our Diocesan Institutions, located at 708 Spruce Street, it enters upon a larger and more important step in its long history of usefulness.

Improvements and expansion in the course of studies will enable the school to give great service to the parishes in the Diocese and to the Church at large.

It may be interesting at this point to make a clear statement of the purpose of the school.

It is a Church Training School. This does not mean that it simply prepares women to enter the Order of Deaconesses. It is open to any woman who desires to receive definite training in church work. Its classes are also open to all women who desire to attend as special students. The school does, as its name implies, assist any woman who may feel so called to become a Deaconess; and 78 of its 250 graduates have been set apart as Deaconesses. Of the other graduates, they are now working in various kinds of church work in parishes in Dioceses, in institutions and in the mission fields at home and abroad.

The class which enters the school this fall is the largest in many years.

The course of studies as now arranged brings the school up to a college standard of requirements. Interchangeable credits with other schools and colleges are allowed. Students who reside in the school may complete their college course during their connection with the school.

Complete and detailed information may be obtained upon application to Deaconess Gertrude Stewart at the school or the Rev. Frederick E. Seymour, Director of Curriculum at the school, or at the Church House, 202 S. 19th St., Philadelphia.

Praise is the best auxiliary to prayer; and he who most bears in mind what has been done for him by God will be most emboldened to supplicate fresh gifts from above.—*Henry Melvill.*

"We may still differ," says Professor William Adams Brown, "in much and feel bound to defend our differences; yet we shall differ as fellow-disciples and as fellow-worshippers."

ANNUAL CHURCH SCHOOL INSTITUTE OF DIOCESE ON MONDAY, OCTOBER 7

On the afternoon and evening of Monday, October 7, the Fifty-ninth Annual Church School Institute of the Diocese will be held in the Church of the Holy Apostles, commencing at 4.30 o'clock.

It is the most important gathering of Rectors, Officers and Teachers of the Church School during the whole year.

It gives inspiration and information with which to carry on the winter's work.

It has assumed such large proportions numerically, that, with continued growth, it will have to be held in two centres, like the Annual Service for the Presentation of the Missionary Offering.

The theme this year is, "Our Duty to Our Neighbors."

The speakers will include the Rt. Rev. M. S. Barnwell, Bishop of the Missionary District of Idaho (Bishop Barnwell will be remembered for his visit to the Diocese in connection with the Institutes recently held by the Field Department); Miss Elizabeth Harris, of the Missionary Education Movement; Rev. Edgar Sanford, II, of the Diocese of New Jersey; Rev. John K. Shryock, formerly headmaster of a boys' school in China; Rev. William M. Bradner, of Massachusetts, formerly missionary in the District of Eastern Oregon, and Mrs. John E. Hill, our own Educational Secretary of the Woman's Auxiliary.

Sectional Conferences, so popular at all the Institutes, will be held after supper, so that more persons will be able to attend. These conferences are arranged for Teachers of Primary Classes, Teachers of Upper Classes, Rectors, Superintendents and Officers; Young People and Adults.

Supper will be served, but reservation must be made to Room 30 not later than October 2.

It is expected that this Fifty-ninth Institute will be the best in the history of the Diocese.

A large collection of Missionary material, Church School supplies and Religious Literature will be on display.

GIFT OF APPRECIATION

The Ladies' Guild of St. Paul's, Edgely, last month presented the priest-in-charge, the Rev. Francis Smith, with a pure Irish linen surplice made by some of its members. The presentation was made in appreciation of the work Mr. Smith has done since coming to St. Paul's last December.

A regular time set apart for worship every Sunday morning is like a bucket set out to catch the rain.

Choir of St. Paul's, Edgely, Bucks County

Services of the Church have been greatly enhanced by the organization of a vested choir. The members of the choir shown in the illustration are:

Rear row, left to right: Mr. Stewart Locke, Choirmaster; Mr. James Petit, Mr. John Firman, Jr., Miss Rebecca Wolvin, Rev. Francis H. Smith, missionary-in-charge of St. Paul's, and Mrs. John Firman.

Middle row, left to right: Mrs. William Subers, Miss Anna Wolvin, Mrs. Albert Lodge, Miss Beryl Wilson, Mrs. Frank Wilson, organist; Mrs. Arthur Seyfert, Miss Alice Wolvin, Mr. John Taite.

Bottom row, left to right: Anna Taite, Esther Locke, Edith Lodge, Charles Locke, Alfred Leedom.

CHURCH NORMAL SCHOOL REOPENING INCLUDES BRANCH IN NO. PHILA.

Plans for the reopening of the Church Normal School early this month include the establishment of a "Branch School" in the North Philadelphia section, in addition to the sessions that will be held in the Church House.

The "Branch School," which has been decided upon in response to numerous requests, will open at St. Simeon's Parish House, Ninth Street and Lehigh Avenue, on Tuesday, October 1, continuing for ten Tuesday evenings, from 8 to 10 o'clock.

On Thursday, October 3, beginning at 5.15 P. M., the main School will resume its sessions in the Church House.

The most important phase in Religious Education is undoubtedly the training of teachers.

Through the Diocesan Normal School, the Department of Religious Education addresses itself conscientiously to meet this problem by giving opportunities for the training of teachers and increasing their competency to transfuse the spirit of our Lord into the lives of their pupils.

Commemorating its *tenth* birthday, the Normal School enters upon an advanced stage in its already successful career.

Its studies will more nearly approach college grade.

The semester, which commences on October 3, will offer 18 standard courses, with two supplementary classes.

The Faculty has been augmented by some notable new members, including the Rev. Albert W. Eastburn, Chaplain, "Toc H"; the Rev. John K. Shryock, Ph.D., Instructor, University of Pennsylvania; the Rev. Royden K. Yerkes, S. T. D., Professor of the History of Religions, Philadelphia Divinity School.

The Rev. N. B. Groton returns as an Instructor, after an interval of several years.

The School in previous years has had students from seventy-four Parishes and Missions, representing all six of our Convocations.

The character of the School, the calibre of its faculty, and the effectiveness of its teaching suggest that not only these seventy-four Parishes, but all the others in the Diocese might well avail themselves of the splendid opportunities offered by this Diocesan School.

Detailed information regarding courses may be procured by application to Room 30, Church House.

At the "Branch School" to open at St. Simeon's Parish House, Ninth St. and Lehigh Ave., Philadelphia, on October 1, continuing for ten Tuesday evenings, from 8 to 10 o'clock, two courses will be offered: "How to Teach," Mrs. John Loman, Instructor, and "The Testament," Rev. H. S. Paynter, Instructor.

It is thought that a School in the northern section of the city, accessible to a great many Parishes, will prove convenient to large numbers of teachers who may be unable to attend the Diocesan School at the Church House.

Diocesan Day Celebration at the Cathedral Site Shows Possibilities of Musical Resources of Diocese

By Harold W. Gilbert, Mus. Bac.

The chorus which sang at the religious service held in connection with the Third Annual Diocesan Day celebration last June, on the Cathedral site in Roxborough, demonstrated what the musical resources of the Diocese would be capable of, if they could be mustered and drilled as a unit.

The Open-Air Religious Service at three o'clock in the afternoon of the twenty-second of June was conducted by Bishop Garland, whose address to the hundreds of people gathered there was the focal point in the day's proceedings.

The service opened with a Processional, sung by a vested mixed chorus of several hundred voices, at the conclusion of which the chorus banked itself behind the Bishop on an eminence which formed a natural stage overlooking the entire Cathedral grounds. Four grand pianos were used for accompaniment to the chorus throughout the service, the accompanists being four prominent organists of the Diocese.

The musical portions of the service consisted of the singing of hymns by choir and congregation, and of the choir's rendition of two anthems, and of the Te Deum, set to music by the late Horatio W. Parker. A feature of the hymn-singing was the use of descant by the choir. "The Lord is King," by Frances McCollin, and a difficult setting by the late W. W. Gilchrist of Kipling's poem, "Recessional," were the two anthems selected.

As the purpose of this article is to comment upon the Diocesan Day celebration from a musical point of view, nothing could be more suitable than the inclusion here of a word of appreciation for the unselfish labor expended by the large number of persons involved, in one way or another, in the preparation and final rendering of the music. Some forty choirs of the Diocese were represented in the assembled chorus, and to these choirs and to their choirmasters, and to the four organists who so graciously served as accompanists, belongs the greatest credit for their loyal and tireless co-operation in making the music of the service possible. The training of individual choirs, the holding of sectional rehearsals and of full rehearsals, the infinite amount of detail relative to the handling of such a pioneer undertaking all go to make up a total of much expenditure of time and effort. Such time and effort were here given generously by everyone concerned, and the outcome points to a very interesting possibility.

A Festival Choir, the personnel of which includes a number of local church choirs, is nothing new, particularly in England; but the idea has not been tried, in the English sense, in this locality. The great interest manifested by the individual members of the Diocesan Day chorus would indicate that a similar chorus could be moulded into a permanent unit.

Time spent upon new music for use by such a chorus is not wasted. We hear that a number of choirs participating in the Diocesan Day celebration had not previously used Miss McCollin's anthem. It is true that the anthem is not to be rated as "easy," but now that it has been thoroughly learned by forty choirs at once, it is in a fair way to being counted a permanent and important addition to the repertoires of a large number of choirs of the Diocese. This instance serves to illustrate one of the practical possibilities that lie in the Festival Choir idea.

In the case of the Diocesan Day celebration, the motive for assembling the chorus was not to promote the cause of church music, but rather to amass the musical resources of the Diocese, that they might add to the dignity and impressiveness of the occasion, which was fittingly held in the open air. If, however, a permanent Diocesan Festival Choir should be the fruit of that occasion, it would seem advisable to have such a choir participate in *in-door* celebrations. Detail and finish are lost in open air performances, and a permanent Festival Choir should seek to make its work conform to a high standard.

If the evidences of enjoyment and the hearty response which were so manifest during the period of preparation for the Diocesan Day service may be taken as criterions, the time is ripe for the lunching of this venture, and its ultimate success is already almost assured.

A View of the Diocesan Chorus Participating in the Open Air Religious Service

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Let one unceasing, earnest prayer
Be, too, for light—for strength to bear
Our portion of the weight of care
That crushes into dumb despair
One-half the human race.

—*Longfellow.*

Agree with a man and he will praise your judgment.

The New Church Given by Pennsylvania to a Tokyo Congregation

When the Diocese of Pennsylvania undertook its famous and successful effort on behalf of the Japan Reconstruction Fund in 1924, it selected as one of the objects for which it desired to give $35,000 of the $250,000 total it aimed to secure, to the rebuilding of Christ Church, Kanda, Tokyo.

The etching shows Christ Church, Kanda, Tokyo, which was the gift of the Diocese of Pennsylvania and which was Consecrated last Easter Day. The four Clergy shown in the illustration (left to right) are Bishops Matsui, McKim and Reifsnyder and the Rev. Teruo Minagawa, the Rector.

This is one of the older Tokyo congregations. It has been self-supporting for nearly twenty years. Every year it makes an offering for the work of the Church in the United States on the Sunday nearest to the date upon which it declared its dependence of aid from abroad. In the earthquake and fire of September, 1923, many of the members of the congregation lost their homes and almost everything they had—though none of them lost their lives. They were unable to build a suitable church, and welcomed the generous gift of the Diocese of Pennsylvania.

The new church has now been completed and consecrated. The Reverend Teruo Minagawa, its rector, writes:

"Christ Church was originally built by Rev. Mr. Cooper in 1877. It was a wooden building, 38 feet long and 18 feet wide, and stood on a rented ground.

"In 1896 Rt. Rev. C. M. Williams and Rt. Rev. John McKim bought a wider area of land, and built a brick church on it. It was 48 feet in length and 24 feet in width. But it was completely destroyed in one night by the great earthquake of 1923.

"God, however, gave us a far bigger and stronger, and more beautiful church through the most generous sympathy and sacrifice of the Mother Church in America. It is a reinforced cement building of 93 feet by 33 feet. It was 'sown in dishonour'; it was 'raised in glory'; it was 'sown in weakness'; it was 'raised in power.' It was consecrated on Easter-day, March 31, 1929, Bishops McKim, Reifsnider and Matsui being present.

"We are most happy to have this church built in loving memory of Rt. Rev. John McKim who has given his life of sacrifice since March, 1880 for the salvation of our nation. It is our most sincere hope to show our deepest gratitude toward God and the Mother Church by our true faith in the Lord, and by our service for men."

What is the meaning of prayer but that God would do what we cannot; and how vainly do we ask the help which we do not think we want?—*Thomas Adam.*

Oh, a trouble's a ton, or a trouble's an ounce,
Or a trouble is what you make it,
And it isn't the fact that you're hurt that counts,
But only how did you take it?
—*Edmund Vance Cooke.*

There can be no true politeness without the practice of self-denial.—*Exchange.*

SEEK YE FIRST THE KINGDOM OF GOD

A worried Church is a weak Church; a worried congregation is for God's purposes a weak congregation. The Church as a whole, and its several congregations, is in danger of losing its spiritual tone, its trustfulness, because it is anxious and "troubled about many things." It needs time and incentive to reflection and spiritual rest. It needs corporately to sit down and think; to meditate and hear God's voice; to realize in communion the closeness of its touch with God.—*Bishop King, Secretary of the S. P. G.*

We shall have to come back to it. A religion which does not reach the conscience is no good as a religion. Religion starts with the conscience, as philosophy starts with the reason, and in our generation, as in Paul's, the appeal of religion to the conscience comes before the appeal to either the mind or the heart.—*The Rev. J. W. Nixon.*

Each Christian is an ambassador for Christ. He may forget his message, but his responsibility remains ever the same.—*Selected.*

Changes Among the Clergy of the Diocese

The Rev. Ernest C. Earp on Sunday, September 8th, took charge of The Redeemer Parish, Bryn Mawr, succeeding to the vacancy caused by the retirement of the Rev. George Calvert Carter, who for nearly twenty years served that parish as Rector, and who retired from his active ministry last spring.

Mr. Earp comes to The Redeemer from Bermuda, where for several years he had been in charge of two parishes and two mission stations of the Church of England. His acceptance of the call from The Redeemer was in a cable despatch which simply read: "Accept stop, Romans Fifteen, Verse Twenty-nine." That Scripturual passage reads:

"And I am sure that, when I come unto you, I shall come in the fullness of the blessing of the Gospel of Christ."

Mr. Earp was born in Leeds, England, in 1882 and was educated in Wycliffe College, Toronto. Ordained in 1906, he served a Curate of St. Paul's, Toronto, subsequently becoming Rector of the Church at Dunnville in the Diocese of Niagara, and from there at Grace Church in the Province of Saskatchewan. At the outbreak of the World War in 1914 he resigned his rectorship and went overseas with the Canadian Expeditionary Forces, and saw much active service on the western front.

Following the Armistice Mr. Earp remained in England, becoming Deputation Secretary of the Colonial and Continental Church Society. Subsequently he was made Precentor of Holy Trinity Church, Hull, said to be the largest parish in England, and was also appointed Honorary Lecturer to the League of Nations Union. In 1921 he accepted the rectorship of St. Thomas' Church, St. John's, Newfoundland, and while there was appointed to a Stall in the Cathedral by the Bishop of Newfoundland. Two years later he went to the Cathedral at Sashatoon, going from there a few years later to Bermuda.

In Canada Mr. Earp was Chaplain to the Provincial Great War Veterans Association; Chaplain, 17th Brigade, Canadian Artillery and also Chaplain to the Grand Lodge of Free Masons in the Province of Saskatchewan. Mr. Earp is a graduate in Arts and an honor graduate in Divinity, receiving from Toronto University the degree, Licentiate in Theology. In Bermuda Mr. Earp was vice president of the English Speaking Union and active in many other organizations. He is married. His son is a student at McGill University, Toronto, and his daughter has recently been attending school in England.

Rev. Walter W. Smith, who has been serving as Curate at the Church of The Good Shepherd, has resigned his curacy as of July 1st.

Rev. Albert D. Holloway, Deacon, has accepted appointment as Curate at St. Mark's, Frankford.

Rev. Ernest C. Earp

Rev. E. J. Bubb, in Deacon's Orders, who is continuing his studies at the Philadelphia Divinity School, is also assisting at All Saints, Wynnewood, beginning his duties there as of October 1st.

Rev. William H. Fryer, Deacon, has been appointed Curate at St. Peter's, Philadelphia, as of September 1st, succeeding the Rev. John W. Norris, who accepted a call to the Rectorship of St. Luke's, Bustleton.

The Rev. Orrin F. Judd, Deacon, has accepted appointment and since June 1st has been serving as Curate at the Chapel of The Mediator, West Philadelphia.

Rev. Ambrose Baczewski, who has been in charge of the Polish Mission of Holy Trinity, has also been given charge of the Polish work at St. Mary's Mission, Manayunk.

Rev. Carl E. Appleburg, who was ordained to the Diaconate last June, and who has been serving at the Seamen's Church Institute, has been transferred to St. Martin's, Marcus Hook, in charge of the work there under the Dean.

Rev. G. Herbert Dennison has accepted appointment as Curate at St. James the Less, Falls of Schuylkill, and began his duties there as of September 22d.

Rev. Victor E. J. Holly, who, following his ordination as Deacon in 1926, went to Haiti, has returned to the Diocese and on July 1st was assigned to take charge of the colored work which is being carried on at All Saints, Moyamensing.

Rev. Guy E. Kagey has resigned as Curate of Christ Church, Media, as of July 1st, and has gone to the Diocese of Maryland, as Rector of Sherwood Parish in Baltimore County.

Rev. John Doyle, Chaplain U. S. Navy, has been transferred from the *Mercy* to the *Iroquois*.

Rev. H. D. Baldy, who has been serving as Curate at St. Michael's, Germantown, on July 1st assumed the rectorship of St. Peter's Church, Westfield, N. Y., in the Diocese of Western New Uork.

Rev. Charles H. Ewing, who was ordained to the Diaconate last June, has become assistant to the Rev. S. Lord Gilberson at St. James, Kingsessing.

The Rev. Lewis Sasse, 2nd, on Trinity Sunday, became rector of the Free Church of St. John, Elkhart and Emerald Streets, Philadelphia, succeeding the Rev. Frank Goostray, who resigned to become rector of Trinity, Coatesville. Mr. Sasse was born in Wilmington, Del., February 10, 1901. He received his education in Bordentown Military Academy, Washington College, Chestertown, Md., and in 1925 graduated from the Berkeley Divinity School. He was ordained Deacon by Bishop Cook of Delaware in 1927 and later in the same year was advanced to the Priesthood by Bishop Mitchell of Arizona. Mr. Sasse was first appointed to the mining camp at Bisbee on the Mexican border of Arizona, where he served a year, after which he was assigned to the Cathedral at Phœnix, going from there to the Redeemer at Los Angeles, Calif. He resigned his Los Angeles charge to come to St. John's Free Church.

The Rev. G. Paul Musselman has assumed the rectorship of St. James, Downingtown, filling the vacancy created by the resignation of the Rev. Henry R. Gummey, who resigned to become Professor of Liturgies, Church Polity and Canon Law in the Philadelphia Divinity School. Mr. Musselman was formerly in charge of St. Clement's Church, Buffalo, N. Y.

The Rev. W. W. Williams on August 1st, became Rector of the Redeemer, Andalusia, succeeding the Rev. Walter Marvine, who retired from the active ministry some months ago. Mr. Williams comes to the Diocese from the Diocese of New Jersey, where he was in charge of St. Peter's, Clarksboro, and St. Stephen's, Mullica Hill. Mr. Williams was born in Baltimore, Md., and during his ministry has served at St. Luke's, Scranton; Rector of Trinity Church, Athens, Pa.; St. Paul's, Key West, Fla., and St. Peter's, St. Petersburg, Fla.

The Rev. W. W. Steele's address after September 27 will be 2101 Walnut Street, Philadelphia, Pa.

Just stand aside, and watch yourself go by;
Think of yourself as "He" instead of "I".
Pick flaws; find fault; forget the man is you,
And strive to make your estimate ring true.
The faults of others then will dwarf and shrink,
Love's chain grow stronger by one mighty link,
When you with "He" as substitute for "I"
Have stood aside and watched yourself go by.

—*Strickland W. Gillian.*

Deaths Among the Clergy

Rev. Walter Antonio Matos, Rector of Trinity Church, Swarthmore, died at the Episcopal Hospital on August 9, 1929, in the fifty-sixth year of his age. He was born in Philadelphia on October 31, 1874, receiving his early education in the Public Schools and the Central High School. He graduated from the Divinity School in Philadelphia in 1898, being made Deacon that year and ordained Priest the year following, both by Bishop Whitaker. He served his Diaconate at Trinity Mission, Swarthmore, and became Priest in charge after his Ordination, accepting the Rectorship when the Mission became a Parish in 1920. Thus he had the distinction of exercising his whole Ministry in one Parish and in one Diocese.

The Burial Service was held at Swarthmore on Tuesday, August 13, being conducted by the Rev. R. K. Yerkes, D.D., and the Rev. R. J. Morris, who represented the Diocese in the absence of the Bishop. Over twenty of the Clergy were present despite the fact that most of them were absent on vacation, and the Church could not contain the congregation. He had been in the hospital about three weeks and ill for less than two months. Of a mathematical mind his services were always freely given to the Diocese in estimating Quotas, etc., while he was a well-known amateur astronomer and did some teaching at Swarthmore College.

Rev. Edwin James Humes, Rector Emeritus of St. Paul's Church, Aramingo, died on Monday, July 1, 1929, in the seventy-seventh year of his age. He was born in Philadelphia on June 9, 1853, being brought up in the Church of the Good Shepherd, Kensington, and graduating from the Philadelphia Divinity School in 1878. He was made Deacon the same year and ordained to the Priesthood the year following. For two years he was Rector at Columbus, Ohio, coming to Christ Church, Eddington, Pennsylvania, in 1879. Ten years later he accepted a call to St. Peter's Church, Hazleton, returning to this Diocese in 1895 when he became Rector of St. Paul's Church, Aramingo, being elected Rector Emeritus in 1925.

Rev. Johnson Hubbell, a retured Priest of the Diocese, died at Metuchen, N. J., on May 31, 1929, in the eighty-eighth year of his age. He was born in Philadelphia on July 16, 1841, receiving his early education at State College and leaving before his graduation to enlist for the Civil War. Brought up in the Presbyterian Church, he was ordained Presbyter in the Reformed Episcopal Church, but decided to seek Holy Orders in the Church and was made Deacon in 1889 and ordained Priest in 1891 by Bishop Whitaker. He was Rector at Grace Church, Hulmeville, in 1891 and Missionary at Advent Church, Hatboro, in 1892 to 1893.

Rev. Edgar Campbell, rector of St. Alban's Church, Roxborough, Philadelphia, died in the Episcopal Hospital on May 17, 1929, aged sixty-two years. He was born in Bethlehem, Pennsylvania, on March 11, 1867, graduating from Lehigh University and the General Theological Seminary. He was made Deacon in 1892 and ordained Priest the following year. From 1892 to 1894 he was Missionary at Christ Church at Forest City, Pennsylvania; from 1894 to 1900 Rector of St. Peter's Church, Phoenixville; from 1900 to 1906 Priest in charge of Holy Trinity, Lansdale; from 1906 to 1908 Managing Editor of The Church Standard; from 1909 to 1912 Rector of Christ Church, Woodbury, New Jersey; from 1912 to 1926 Rector of Trinity Church, Swedesboro. In 1926 he returned to this Diocese, being Rector of the Church of the Aronement for a few months, when he accepted the call to St. Alban's Church, Roxborough.

CONFIRMATION APPOINTMENTS FOR OCTOBER AND NOVEMBER

Oct. 13.—Twentieth Sunday after Trinity.
- A. M. Quakertown, Emmanuel, the Bishop.
- A. M. Cynwyd, St. John, the Bishop Coadjutor.
- Evg. Manayunk, St. Mary, the Bishop Coadjutor.

Oct. 17.—Thursday.
- Evg. Philadelphia, St. Luke, Germantown, the Bishop.

Oct. 20.—Twenty-first Sunday after Trinity.
- A. M. Fallsington, All Saints, the Bishop.
- A. M. Country Centre Mission, the Bishop Coadjutor.
- P. M. Country Centre Mission, the Bishop Coadjutor.
- Evg. Edgely, St. Paul, the Bishop.

Oct. 27.—Twenty-second Sunday after Trinity.
- A. M. Newtown, St. Luke, the Bishop.
- A. M. Doylestown, St. Paul, the Bishop Coadjutor.
- P. M. Buckingham, Trinity, the Bishop Coadjutor.
- Evg. Yardley, St. Andrew, the Bishop.

Oct. 30.—Wednesday.
- Evg. Royersford, Epiphany, the Bishop.

Nov. 3.—Twenty-third Sunday after Trinity.
- A. M. Ambler, Trinity, the Bishop.
- A. M. Perkiomen, St. James, the Bishop Coadjutor.
- Evg. Whitemarsh, St. Thomas, the Bishop.
- Evg. Oaks, St. Paul, the Bishop Coadjutor.

Nov. 6.—Wednesday.
- Evg. Philadelphia, Advent, the Bishop.

Nov. 8.—Friday.
- Evg. Philadelphia, St. Mary Annunciation, the Bishop Coadjutor.

Nov. 10.—Twenty-fourth Sunday after Trinity.
- A. M. Phoenixville, St. Peter, the Bishop.
- A. M. Meadowbrook, Huntingdon Valley Chapel, the Bishop Coadjutor.
- Evg. Pottstown, Christ, the Bishop.
- Evg. Valley Forge, Washington Memorial, the Bishop Coadjutor.

Nov. 17.—Twenty-fifth Sunday after Trinity.
- A. M. Norristown, All Saints, the Bishop.
- A. M. Bridgeport, Christ, the Bishop Coadjutor.
- Evg. Norristown, St. John, the Bishop.
- Evg. Philadelphia, St. Barnabas, Germantown, the Bishop Coadjutor.

Nov. 20.—Wednesday.
- Evg. Philadelphia, Nativity, Germantown, the Bishop.

Nov. 22.—Friday.
- Evg. Philadelphia, St. Barnabas, Kensington, the Bishop Coadjutor.

Nov. 24.—Sunday next before Advent.
- A. M. Philadelphia, Epiphany, Germantown, the Bishop.
- A. M. Philadelphia, All Saints, Torresdale, the Bishop Coadjutor.
- Evg. Philadelphia, Grace, Mt. Airy, the Bishop.
- Evg. Andalusia, Redeemer, the Bishop Coadjutor.

CONFIRMATIONS, MAY 17 TO JUNE 27, INCLUSIVE

May

17.	Trinity, Gulph Mills	10
17.	St. Mary's, Wayne (for Valley Forge Military Academy)	15
19.	Holy Trinity, West Chester	9
19.	Smith Memorial, Oakbourne	9
19.	Trinity, Coatesville	
22.	Incarnation, Morrisville	11
24.	The Bishop's Chapel (for All Saints, Moyamensing)	3
24.	St. Paul's, Chestnut Hill (additional)	6
26.	St. Martin's, Radnor	
26.	Holy Redeemer, Polish (including 5 for St. Mary's, Polish)	38
29.	St. Mary's Chapel of St. Mark's, Philadelphia	9
31.	Philadelphia General Hospital	10
31.	Byberry Hospital Chapel	65
31.	St. Stephen's, Wissahickon	

June

9.	St. John Evangelist, Philadelphia (additional)	64
9.	Holy Trinity (Polish), Conshohocken	
11.	Church House Chapel (for St. Alban's, Olney)	5
14.	Eastern Penitentiary	13
14.	Moyamensing Prison	16
16.	Sleighton Farms	
17.	Church House Chapel (for Good Shepherd, Rosemont)	3
27.	The Saviour, Philadelphia (for St. John's, Lansdowne)	2

CORNERSTONE IS LAID FOR HOLY SACRAMENT'S NEW CHURCH BUILDING

Bishop Garland officiated at the laying of the cornerstone for the new church for Holy Sacrament, Highland Park, Sunday afternoon, September 29th, at 4 o'clock.

The event marked a new page in the history of Holy Sacrament, which dates back to 1906. The Rev. George W. Barnes, Priest-in-charge, announced that the new building would be completed and dedicated by Christmas. Several hundred persons, including members of the congregation with their families and friends, participated in the services. The building graces one of the finest church sites in Delaware County.

When Mr. Barnes succeeded the Rev. Augustus W. Shick, now rector of Grace Church, Haddonfield, fourteen years ago, there were only 64 communicants. Today there are 280 and a Sunday School attendance that taxes both rooms of the old chapel building to capacity each week.

Decision to plant the church in Highland Park dates back to 1906, when the late Bishop Mackay-Smith, the Rev. Francis C. Steinmetz, now rector of St. Mary's, West Philadelphia, together with Dean Taitt, went over the ground and selected the site. Bishop Garland, before his election to the Episcopate and when he was secretary to the late Bishop Whitaker, gave the plan his strong support, and it was mainly through his efforts and those of Mr. Steinmetz that the work was actually started in 1908, when the first service was held in the private home of Professor and Mrs. Charles L. Doolittle on August 9th. Dean Taitt officiated at the first service held on November 15, 1908, in the building erected on the site.

Two gifts of beautiful lace have lately been presented to Holy Sacrament through its Altar Guild, one from Miss Whitcroft and the other from the Rev. George R. Miller, rector of St. Nathanael's. They will be laid aside for first use in the new church.

SHOWS RELIGIOUS MOTION PICTURE SUNDAY NIGHTS

During the summer months the evening services at St. Matthew's, Francisville, were conducted in a very novel manner. The service was the usual Evening Prayer with notices, offering, closing prayer and benediction and then, instead of a sermon, a religious moving picture was exhibited. At the close of the picture the Rector gave a two-minute talk, emphasizing the teaching of the picture and then all would kneel for the final prayer and blessing. These services were very popular and the attendance was around 70 and 80 every Sunday evening, instead of the usual 40 or 50.

Our organist, Prof. A. T. Gardner, who suffered a stroke in February, and who is in the Harrison Memorial Home, appears to be a little brighter and stronger. Many years ago he had a dream of having chimes installed in the organ and a fund was started just before he was stricken. The chimes have been installed during the summer and we hope to be able to bring Mr. Gardner to the Church so as to be the first to play them.

Our Rector, the Rev. C. Herbert Reese, will celebrate his Tenth Anniversary as Rector of St. Matthew's, on Tuesday evening, October 22nd.

"Happy Heart House," our Girl's Friendly House at Cape May Point, has just closed one of its pleasantest and most successful seasons.

BUILDING NEW SACRISTY AT ST. JAMES THE LESS

New Sacristies for St. James the Less, Falls of Schuylkill, constituting the first structural change in the outward appearance of this little church since its erection in 1846, are being built by the benefaction of Mrs. Samuel D. Riddle in memory of members of her family. Her mother was a devoted member of the parish; her father, the late John Dobson, was forty-three years a vestryman. Her first husband, the late James F. Young, was also a vestryman for thirteen years. A special committee of the Church Building Commission, consisting of Emlyn R. Stewardson, Horace Wells Sellers and Warren P. Laird, made constructive suggestions in minor modification of the plans, which bear their approval in their final form. The architect, Wilfrid Edwards Anthony, of New York, is also responsible for the enlarged rectory, the Harding memorial organ and the decorations of the chapel in the Parish House.

The ground covered is about twice that occupied by the little lean-to like Sacristy of the original building, making use of what has been until now a vacant plot between it and the north aisle. There will be a second story also, and a basement.

ENGAGEMENT ANNOUNCED

Announcement has been made of the engagement of Mrs. Marion D. Van Loon, of Highland Park, widow of the late Frank R. Van Loon, to the Rev. N. Herbert Caley.

CORNERSTONE OF ST. GILES IS LAID BY DEAN TAITT

On Saturday afternoon, September 28th, at four o'clock, the Cornerstone of the Church of St. Giles, Stonehurst, was laid by Dean Taitt. He was assisted by the members of the Diocesan Committee on the building, members of the Convocation of Chester, the Rev. Walter C. Pugh, Priest-in-charge, and the Congregation.

The Church, which will seat about two hundred and fifty persons, is the center of the group of three buildings on Locust Street between Hampden and Richfield Roads, about one square west of Sixty-ninth Street. The Building Committee appointed a year ago consists of Archdeacon Bullitt, chairman, Dean Taitt, Mr. Pugh, Mr. W. J. Dickson, and Dr. Sinexon. The plans, drawn by Mr. McIlvaine, of Wilson, Eyre and McIlvaine, call for an Early Colonial design with the Parish House on the south and the Rectory on the north. These are connected to the Church by an open cloister. The central point is the square tower, which covers the west entrance of the Church, surmounted by a lantern and cross.

The work of St. Giles was started about eleven years ago by Dr. Tarrant in a third floor room on West Chester Pike. Thereafter the Committee of the Convocation recommended the purchase of a lot on the corner of Sixty-ninth and Chestnut Streets. Here services were carried on by the Rev. Messrs. Barnes, McBee, Clay, Knight and Bonsall, in the frame building which is now at Newtown Square. In 1921 the present Priest-in-charge took charge of the Mission. In 1924 the basement of a Parish House was built and has been used since.

The new Parish House is to be ready for use by Christmas, when the congregation expect to move in and use it until the Church is ready, which should be shortly after.

ALL SAINTS, WYNNEWOOD, RAISES FUND OF $55,000 FOR NEEDED REPAIRS

With extraordinary repairs on the Church facing the Vestry and the need of a Rectory and a dilapidated organ, All Saints' Church Parish, Wynnewood, Pennsylvania, under the inspiration of the Vestry and able leadership of Mr. Alfred Collins Maule, the Rector's Warden, on April 29 announced that a fund of $50,000, with God's help, was going to be raised. From a concentrated effort started on May 2 and closed on May 14, a fund of $55,000 was raised. The Parish was organized in 1911 and has grown in numbers until now there are two hundred and seventy-five communicants.

"They who keep the path of prayer well worn have no difficulty in finding God in trouble."

The Woman's Auxiliary Department

SARAH M. DISSTON — HENRIETTA M. WASHBURN

Church's Work Presents Challenge

As we reassemble at the close of the summer, refreshed and eager for a new season of work together, we of the Woman's Auxiliary are met with a great challenge. The missionary work of the Church is faced with a serious crisis. Salaries are being pitifully reduced, Church institutions are closing their doors, and the work everywhere is being curtailed. The summer has brought us a series of letters and official statements from our representatives in the field, which must surely rouse us to something more than partial and temporary remedial measures.

Church is Faced with Crisis

Since the conditions referred to are due to the fact that "so many of the Dioceses have notified the National Council that they cannot be counted upon to give the quotas assigned them," and since the Woman's Auxiliary, at its Triennial Meeting last October, "put itself on record as believing that we should use our influence to see that the Maintenance Budget of the Church is paid in full," the situation, and our relation to it, seem well defined. But the crisis is not only a financial one. "Today," we are told by one who knows, "we have less than one-third as many volunteers for missionary work as in 1920." At home and abroad the work is being handicapped because of a shortage of workers and recent issues of the Church press have been carrying appeals for volunteers—clergy, physicians, nurses and teachers.

How timely then the annual Every Member Canvas, which aims "to gather every resource in the parishes—life and service and money"—and give us an opportunity to consecrate them afresh and in fuller measure to the service of the Master! Let us, as further resolved, "familiarize ourselves with the methods recommended by the Field Department, and give our loyal co-operation during the intensive period of the work." But the methods and the money must ever be secondary to our spiritual goal—to know Christ and to make Him known.

An Opportunity for Service

This brings us to the other great enterprise of the Church—that of Evangelism:—the deepening of our own religious life, and the winning of souls for Christ. It is ours to acquaint ourselves with the Program of the National Commission on Evangelism and apply it in our parishes and our individual lives. As has been well said: "At the entrance to the highway which runs through this Triennium stand two pillars. One is marked Stewardship, the other Evangelism. In spirit the two are one. In Evangelism we have His presence and His love; in Stewardship we have application and action.

Our first opportunity this fall for the assembling of ourselves together as an Auxiliary will be on our annual Devotional Day, the date of which will be announced shortly. It is hoped that every member of the Woman's Auxiliary will set the day apart for the purpose of bringing to bear the power of corporate prayer upon all of our undertakings, that we may go forward with new power and a fuller dedication of all that we are and have to the service of our Lord.

Our Annual Devotional Day

Our five Committees, which are the channels through which we function and touch not only the lives of our representatives in the field, but also of the countless souls to whom they minister, are holding their opening meetings as follows:

Foreign Committee, September 18, 10.30 A. M., Church House.

Indian's Hope Association, September 25, 11 A. M., Church House, preceded by a Celebration of the Holy Communion at 10.15 in the Church House Chapel.

Diocesan Committee, October 2, 10.30 A. M., Holy Trinity Parish House.

Colored Committee, October 2, 10.30 A. M., Church House.

Domestic Committee, October 9, 10.30 A. M., Church House.

Each Committee, under truly consecrated leadership, is doing a vital and far-reaching work, and each has a stimulating program for the weeks ahead, with able speakers from the various fields. Let us hope that we who are delegates may attend the meetings this year more regularly than ever before, bringing with us others from our respective parishes, and so give new impetus to the work and gain, in larger numbers, the information and the inspiration brought to us by our missionaries. Before another issue of THE CHURCH NEWS, two of the Committees will have met again—the Foreign Committee, on October 16, with Bishop Carson, of Haiti, as the speaker, and the Indian Hope, on October 23.

Committees Have Stimulating Program

The Diocesan Committee is enlarging its work at the Philadelphia General Hospital and at the Juvenile Court, and adding sub-committees on Housing and Emigration. It is also arranging for a Conference for Church Social Workers—professional and volunteer—with speakers from the National Department of Christian Social Service.

The Treasurer of the Philadelphia Committee of

the Fund for St. Luke's Hospital, Tokyo, reports that a total sum of $60,775 has been given or pledged by Philadelphians to date, and that "we are not likely to receive more unless there is a further personal solicitation." This is less than one-third of Philadelphia's share in the $2,000,000 needed to complete that great missionary enterprise, in which all Christian people may claim the privilege of having a part.

Philadelphia Fund for St. Luke's, Tokyo

In order that all may have the benefit of the closer touch with our missionaries which their letters bring, we are inserting excerpts from three recently received.

Messages from Our Missionaries

First, the following from Alaska:

"The mail brought me a notice of nearly five dollars a month cut on my small salary, which made me rather sick for a few moments. But I shall have to try and not think about it, as I am alone here, and have so many worries about the House and Church. I put all my salary in the work anyway, and worry seems to have a bad effect on me."

From Nebraska comes this note of grateful acknowledgment:

"I have just opened your letter and I can't tell you how excited I was when I saw the check enclosed. My heart is still beating pretty fast. I have felt so badly, longing to help these Indians, and our hands seemingly tied. And now plainly we see God's hand bringing 'mighty things to pass,' and that He will guide the weak. I am thanking you for this vision for myself, and we will trust it will bring happiness to these Indians and make them realize they have Christian friends. We were at the mission last week and we found the catechist's family husbanding the last two inches of water in the bottom of a barrel, so that it might hold out until the catechist returned from a carpentering job some fifteen miles from his house. He was trying to earn enough to pay for a second-hand Ford to help him in his missionary work. Now, with your splendid donation, we will be able to place the much-needed well at once."

One of our nurses in China writes:

"It is lovely of you to send the magazines to us. After we have finished with them, we take them over to the little reading room in the hospital. It is remarkable how many people are able to read English, and if they are *not* able to, they enjoy looking at the pictures.

"Our nursing staff is very inadequate. Since the trouble in 1927, the wards on the third floor of the hospital have not been opened as tubercular wards, for which they were originally intended, and for which there is a great demand. We hope to be able to secure enough new pupil nurses to make this possible before long. It is quite difficult to find young women with the proper qualifications, who desire to enter the school.

"We have had a severe epidemic of spinal meningitis this spring. It has abated somewhat, but with such crowded living conditions and poor sanitation, it is very difficult to prevent infection. The Diocese of Pennsylvania has sent some wonderfully fine boxes of clothing and supplies. I don't know what we would do without the help of the Woman's Auxiliary."

The recent Summer Conferences afforded rare opportunities for contacts with missionaries, as well as for fellowship with each other, and above all for communion with our common Lord. All of this in addition to the stimulating lectures and courses of study, including an excellent one by the assistant secretary of the Woman's Auxiliary, entitled, "Women in the Life of the Church: What is the Task of the Woman's Auxiliary?" They will be duly reported elsewhere, but we of the Auxiliary owe much to them, and would take this opportunity of paying our tribute to them.

Benefits of the Summer Conferences

Special attention should be called to the subject of Mission Study this year—the Findings of the Jerusalem Conference—as thrillingly presented in Basil Matthews' "Roads to the City of God." None of us can afford to miss "this altogether fresh and stimulating interpretation of an event destined to be regarded as historic in its significance and increasingly creative in its possibilities."

Mission Study Merits Attention

The Woman's Auxiliary rejoices with the rest of the Diocese in the election of Dr. Taitt as Bishop Coadjutor, and extends him a most cordial welcome. We ask God's blessing upon him and his ministrations amongst us.

We also desire to express to the retiring editor of this page, Mrs. Breed, our appreciation of her years of faithful service in this capacity.

In closing, we would one and all convey to Mrs. Woodward our hearty thanks for her gracious hospitality on that delightful occasion in the spring when we were privileged to be her guests at a garden party on her grounds in Chestnut Hill. That radiant day in May, in those charming surroundings, will long be remembered by the eleven hundred or more of us who were able to be present.

If you love Christ and love your friends, how easy to bring the two together.—*Exchange.*

When Saint Paul was growing old in Christian faith and experience he considered one of his younger colleagues in Christian work to the effect that "The Lord's servant must be gentle towards all."

DON'T LOSE OPPORTUNITY FOR "THE CORPORATE GIFT"

We are now on the last lap for the Corporate Gift. Ten thousand dollars needed for the dormitory of Christ School, Arde, North Carolina!

The first three objects are accomplished facts.

Twenty-five thousand dollars for Epiphany Church, Santo Domingo—the first Episcopal Church in the Dominican Republic.

Five thousand dollars for the Church at Silver City, Panama Canal Zone, where the United States Government recognizing our need for a Church building granted us a license in the nature of a lease without cost, providing the building be begun within the year.

The third objective, $10,000 towards the water supply for St. Michael's Mission, Ethlete, Wyoming. Mr. Hastings, the Superintendent of the Mission, writes: "No one can possibly imagine what the workers have endured all these years at St. Michael's trying to keep clean and healthy themselves, to say nothing of doing the same for eighty Arapahoe children."

And in the Spirit of Missions last June Mrs. Hastings writes, "Our marvelous share in the Corporate Gift will make possible the necessary plumbing in the buildings. Many prayers of thankfulness have gone up in our Father's House from many faithful Arapahoe hearts."

At the Easter Services in this Mission it was found that the boy who had the most money in his mite box had $15 and the girl $12.75. Isn't that a wonderful record, and isn't it splendid for us to be able to help these children?

Let me urge every woman to have her share in this Gift. No matter how large or small; that it may be truly a Corporate Gift of the Women of the Church.

This is called "advance work," but in reality it simply means that four of our Missions are working more efficiently through our efforts.

Ten thousand dollars needed for Christ School whose official bulletin states, "This is a Church institution for boys and girls of determination who cannot afford to attend more expensive schools and only boys who are in earnest should apply."

It is our privilege to help. Don't lose the opportunity.

ANNA MORRIS,
Treasurer.

MRS. J. CHESTON MORRIS,
Spring House, Penna.

Of all things, beware of taking an attitude of cold condemnation toward one "overtaken in a fault."—*Exchange.*

COMMITTEE FOR ISOLATED IN DIOCESE UNITES WITH LEAGUE OF INTERCESSORS

On being asked by the National Council to form a Diocesan Committee for the Isolated in Pennsylvania, Mrs. Woodward deemed it wise to combine it with the League of Intercessors, which had been started in 1926 by Mrs. William G. Haines for Shut-Ins.

A chairman has been appointed for the whole with sub-chairman in the Convocations. The object of the organization is to reach by letter or visit those who by illness, disability or remoteness are out of touch with the Church and her activities, and to give them a very definite part in her life of prayer and service.

We shall be very glad to receive the names of those who may care to be reached in this way, and most grateful for helpful suggestions. There are already a number of books and magazines to lend, which will be sent to any address upon request of the librarian, Miss Elizabeth Haupt Smith, Box 113, Flourtown, Penna.

A meeting was held at the Church House on September 25 to arrange for a more definite program, which will shortly be announced. We hope, with the approval and hearty co-operation of the Bishops and Clergy and all the Diocesan organizations this work will grow and a vast latent power be liberated; but only on our knees may we use it, and to the isolated and shut-in lives be brought joy of realizing that they are vital to the Church's life.

LETITIA GLENN BIDDLE,
Chairman.

MRS. CHARLE BIDDLE,
Andalusia, Pa.

EXCERPTS FROM LETTERS RECEIVED BY AUXILIARY FROM OUR MISSIONARIES

From the Indian Field.

"If the salary of a clergyman is provided I will immediately erect a church, the funds for which were given years ago and never used. I feel reasonably sure that on a guaranteed salary for three years, it will be possible to build up a larger Indian Work than we have ever had in Oklahoma. After one year I am sure that the Indians could pay something substantial, because they are generous though poor. If you should become convinced that the effort to recover our waiting Indian communicants is worth while, and feel able to support this work, I can have a clergyman in the field and a church built by January 1. The Archdeacon has surveyed the field and recommended $3,000 a year for salary and travel, but the National Council cut this out for lack of funds."

From Utah.

"We have no church building, and for that reason our services are held in the home of one of our communicants. The two rooms are always filled to capacity; in fact, we are frequently obliged to have our service in the open air, for lack of accommodations. And yet we could not erect a suitable building, as the people are all wretchedly poor.

"Just now I am facing a problem which is causing me no little concern, and it occurred to me that you might be able and willing to interest a few people, who, if they were acquainted with the circumstances, would be glad of an opportunity to help. One of our workers has two daughters who were ready for High School a year ago. The nearest High School meant a truck ride of 67 miles each day, starting before daylight and returning in the evening. The girls were physically unfit for such a ride. Then, too, no student can graduate without having a certain number of credits in Mormonism. Because of these difficulties, the girls were obliged to remain out of school all last year. I am now making bold to ask if you can do anything to assist these two worthy and very promising girls."

From a Missionary's Wife.

"We have just returned from a 16 days visit up in the hills at one of our Mission Stations. The girls of our Training School have a summer camp there, where they go each year for a 6 weeks period as part of their training in addition to its recreational feature. The principal of the school, who has been ill a good part of the past year and a half, was most anxious to go to the camp with her girls this summer. The doctor said she might try it if I would go up with her for a couple of weeks to get her started and her diet established. So the Bishop and I decided we would take our little vacation this way, taking our two youngest children, aged 10 and 5, with us. The Bishop donned overalls, and built shelves, tables, benches, etc., at the camp. He finally, with the help of two natives, put in an entire "Celotex" ceiling, which will be a great help, as the corrugated iron roof simply radiated heat. The camp was entirely destroyed in the hurricane, and was recently rebuilt, so there was much to do to get it rehabilitated and in shape before the girls arrival.

"How very dear of your friend to want to make a gift to our Rest House fund. I do most deeply appreciate both your and her interest. We, who are so blessed with health and strength are only too often over

FRESH FROM THE ARCHITECTS, THE ARTISTS AND THE DECORATORS - -

IT IS a fresh and comfortable beauty—this of new Haddon Hall. Everything is here to delight your eye and your sense of comfort. Everything—from the highest carved rail around the "Captain's Walk," a promenade twenty-two stories up . . . to the tiniest toy in Sandy Cove, the children's playroom.

Money wasn't spared, or ingenuity, or searching, to bring together the most perfect hotel appointments, the most beautiful and cheerful of decorative surroundings.

You can relax here. New as Haddon Hall is, it already has the homelike feeling that has characterized Chalfonte-Haddon Hall so long. Ocean breezes pour softly into the open windows, and out the windows there's the broad ocean view. . . . Golf privileges and riding facilities. A new Motoramp garage adjoins the hotel. Write for rates and literature.

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occupied with the fussy little details which seem to go to make up such a big part of life, that I fear it is we who more often miss that 'better part' which your friend speaks of, and which those, whose health keeps them quiet and still, perhaps have time to think on. At any rate, I am most grateful to you both, and two more names go down on my list of 'blessings.' I have at present only about $800 to raise to complete the entire amount."

FOR THE C. P. C.

From a Clergyman in Rural Work.

"I am deeply sensible of your kindness in sending me literarure at different times, but at this time I am particularly conscious of your valuable help by the receipt of the Annals, etc. While not receding a single step from my general appreciation of your literary largesse, yet I do wish to emphasize the particular pleasure and instruction which these last have give me."

DEATH OF LEWIS A. WADLOW

When the death of Lewis Alexander Wadlow, for the last fifteen years organist and choirmaster of St. Mark's, 16th and Locust Streets, Philadelphia, on July 6th, the Church in Philadelphia lost its second great organist within a few months. The late S. Wesley Sears, formerly organist of St. James, 22nd and Walnut Streets, died during the spring.

Mr. Wadlow, who was 54, died at his home in Bala. Before going to St. Mark's in 1914, he was organist at the Church of Our Savior, Jenkintown, and also at St. Peter's, in Philadelphia. He was a former president of the Alumni Society of the Music School of the University of Pennsylvania. He had four sons in the Episcopal Academy, where he was Director of Music. He also taught at the Church Farm School.

He was an exceptionally good boy trainer, his choir being known as one of the best in the country. His boys were devoted to him, and his loss will be felt by many. He is survived by his wife and four sons, Wilson, Thomas, Lewis, Jr., and Augustus Wadlow, and a brother, Samuel W. Wadlow. Funeral services were held July 16th at St. Asaph's Church, Bala, and interment being in the churchyard.

ST. JOSEPH'S, GLADWYNE

St. Joseph's Mission is situated in old Merion Square, now called Gladwyne. The Rev. William Powell, priest-in-charge, reports that in the past year the grounds have been improved, the interior of the building painted and grained and Altar hangings, Pulpit Fall, Baptismal Font, Altar and Altar Rail, Pulpit and brass vases were obtained for the Chapel.

The Mission reports also its need for a Church Bell to call the people to worship and funds could be used in helping carry on its community work. It is pointed out that there is a great opportunity for community work, and efforts are now being made in that direction. For the young people there is a Boy Scout Troop, Girl Scout Troop, Candidates' Branch of the G. F. S. and a Junior Choir. In the summer the Boys and Girls Scouts were sent to camp with all expenses paid.

The Mission's recreation room is open to the men six nights a week. Free privilege is given to use the hall for any community affair. The Needlework Guild of America has the use of the hall and sewing machines for its monthly and annual meetings, and the Library of more than 3000 volumes is open to the public.

TRINITY, GULPH MILLS

There has been a wonderful spirit of co-operation at Trinity Mission and the work has gone forward with rapid strides. Many new families have interested themselves in the work and there is every reason to believe that the number will continue to grow.

The past year has seen great improvements, all due to the fact that the members are willing to work. There is now an acre of beautiful lawn where formerly tall weeds grew. New concrete steps have been built by the men and a new stage has been erected. On Trinity Sunday two stained glass windows were dedicated.

Some one interested in and capable of organizing a G. F. S. would be able to do a great work at Trinity. Many other improvements are needed, one of which is a concrete floor for the Sunday School. The Mission extends a cordial welcome to any and all members of the Church to come and worship with us should they be in our neighborhood at any time, or desire to pay a visit. Church School and Church services are held in the morning.

WILLIAM POWELL
Priest-in-charge

A TRIBUTE TO THE BLUE MOUNTAIN CONFERENCE

Excerpt from a private publication by Dr. George Woodward

The religious retreat of the Third Province of the Protestant Episcopal Church at Frederick, Maryland, was so unexpectedly interesting, not to say charming, the Editor of this journal simply must give it some publicity.

What urges the NEWS to a religious number is to bear witness that the three hundred women and men who were living the Christian life in the retreat of Hood College for ten days were the happiest, lightest hearted mortals that we have met anywhere on our travels.

Our refrigerating readers who have sought dry mountain tops or wet salt airs would hardly consider Frederick, Md., as an ideal summer resort. These retreaters didn't seem to care where the thermometer was registering. They held not only early service and twilight service and Compline, but sat in with their teachers every hot morning and only regretted that they couldn't sit in at more than one course at a time.

Personally, I attended courses in the Book of Common Prayer, the history of the American Episcopal Church, the Church and Society, with a half hour in between devoted to better hymns and better singing of them. It was interesting because the teachers were picked men, and it was delightful because the students of all ages were not only earnest but showed a splendid sympathy and saving grace of humor. I am sure that Mr. Bernard Shaw or any lesser cynic who came to scoff would have remained to pray.

Contrary to the opinion of some that Church is intended for the old, this Blue Mountain Conference was decidedly young in its personnel. Miss Lily Cheston was the oldest young woman and the Rev. N. B. Groton the oldest priest, excepting one missionary from Manila. The hymn leader was a mere boy, and the preacher of Industrial Democracy looked about twenty-seven. Anyone who cherishes the idea that religion is long faced or smug or dull and to be approached in a spirit of condescension, ought to join this community of happy pilgrims and discover that there is nothing blue about it except the mountains.

An Interesting Moment at Blue Mountain

This snap shot was taken at a time this group was "off guard" and were partaking of "crackers and milk" in front of the Administration Building. Directly behind the girl in the foreground can be seen the Rev. Malcolm E. Peabody, rector of St. Paul's, Chestnut Hill. We'll leave it to our readers to identify as best they can the others in the picture.

YEAR'S LEAVE OF ABSENCE

Dr. Leicester C. Lewis has been granted a year's leave of absence from the Episcopal Academy. He will be in Europe with his family until September, 1930, and may be addressed care of Morgan & Co., 14 Place Vendome, Paris.

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BOOKS REVIEWED

A Preface to Morals, by Walter Lippman; MacMillan Co., pp. 347; $2.50.

In "A Preface to Morals" Walter Lippmann has given his readers the logical conclusions of materialistic philosophy. While courteous in his attitude to the Church, he sincerely believes that "Ancestral Religion" must be rejected. Its authority, he declares, has already passed away and he does not regret it. The dissolution of the ancestral order has resulted in Moral and Intellectual confusion. He offers a solution. Happiness cannot be the reward of virtue; it must be the intelligent consequence of it. Virtue must be willed out of personal conviction and desire. Such a morality must be called Humanism, for it is centered not in super-human but in human nature. Whatever is righteous is inherently desirable because experience will demonstrate its desirability. The duty of man is not to make his will conform to the will of God but to the surest knowledge of the conditions of human Happiness. The Christian can see where all this leads. Out goes the baby with the bath water. It is true that in the chapter on the Religion of the Spirit he reaches great heights, yet one wonders about the future of a Religion from which the Super-Natural, Prayer, Revelation have all been taken away.

C. E. T.

Emergent Evolution and the Incarnation, by the Rev. William Colcord Woods, Ph.D.; Morehouse Publishing Company; pp. 109; $1.00.

This second volume in the Washington Cathedral Series of publications comes from the pen of the Head of Biology Department in Kent School, who from his scientific studies is qualified to speak on evolution, and who, from the standpoint of his priesthood, is also competent to speak on the Incarnation.

Each of these subjects is hedged about with theological difficulties on the one hand, and with scientific obstacles on the other, but Fr. Woods presents a clear, convincing treatment showing that neither is irreconcilable with the other, but rather that each must be considered as a supplement to the other.

Between the Christian religion and evolutionary science, the writer believes a synthesis is possible when the latter is interpreted in the light of the purposive explanation which the former supplies. "The Incarnation," says Dr. Woods, "was the goal of creation, and if evolution be (as we suppose) the method of creation, it is from the Incarnation that the whole evolutionary process takes meaning."

F. E. S.

NEEDS AUTOGRAPH LETTER OF LATE BISHOP RILEY

Dr. Marcus Benjamin, a member of the staff of the Washington Cathedral, has devoted many years to the completing of a collection of portraits and autograph letters of our American bishops.

He still lacks a letter of the Rt. Rev. Henry C. Riley, some time Bishop of the Valley of Mexico, who died in Philadelphia, March 13, 1904, and is most desirous of adding an autograph letter of this Bishop to the Cathedral collection.

He asks if possibly some one of the elder clergy of the Diocese of Pennsylvania can find in his correspondence a letter, all in the handwriting of this Bishop, with good signature.

If necessary, Doctor Benjamin is willing to pay a modest price for such a letter, as it is one of the three necessary to complete the collection.

Dr. Benjamin may be addressed in care of the Washigton Cathedral, Washington, D. C.

Under the Ground in Bible Lands

ARCHAEOLOGY and the BIBLE

By George A. Barton, Ph.D., LL.D., D.D.

"This large and elaborate work gathers up the latest results from all these fields and condenses and arranges them into compact and handy form. Egypt, Babylon, Palestine, and all the countries of the Bible here pass in review before us and disclose the secrets of their mounds and monuments. An immense amount of learning and labor have gone into its preparation, and it is a whole library in itself. It is a handbook that will answer almost any question on the archaeology of the Bible. And it comes not to destroy but to fulfil. It is gratifying to read that 'every scrap of knowledge of ancient life in Bible lands serves to make the Bible story and the lives of Biblical characters so much more real, or puts them or their words in a perspective so much more clear, that the eternal message comes with new power and can be transmitted with greater efficiency.' It is a book of special value to the minister and Sunday-School teacher and to every student of the Bible."

—*Presbyterian Banner.*

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Diocesan Clearing House and Exchange Bureau

This department of THE CHURCH NEWS *is conducted in connection with the Diocesan Clearing House Bureau. If any Parish has any discarded church furnishings it is willing to donate to any other Parish, notice will be given in this column. If any Parish or Mission has a need for such articles, it will be recorded here. If any offer or need listed below interests you, get in touch with the Diocesan Clearing House Bureau of the Department of Publicity, Church House.*

THINK THIS OVER, PLEASE!

Those who have, as well as those who need, are urged to make use of this column in "The Church News."

If those who have will only look around there is a possibility they will be able to do a real helpful service to those who need'

During the years "The Church News" has conducted this department considerable church equipment which some parish had discarded for various reasons, amounting in the aggregate to many hundreds of dollars, has found a welcome use in some other parish or mission where there was a need.

If any parish or any individual has anything to donate to help out in church equipment, send in a brief notice for this column.

If there is any mission or parish in need of some equipment that may have been discarded by some other parish but which may be of service, let the column know your need.

CHURCH BELL. St. Joseph's Mission, Gladwyne, feels the need of a Church Bell which can be heard within the radius of a mile. Let us know if any one can help out on this.

ALTAR, PULPIT and LECTERN. We already have a request for an Altar, and we know of another need that will shortly come for probably all three.

A boy hurriedly knocked at the door of a minister and was all excited when the rector came to the door.

"My good boy, what is the matter, what can I do for you?"

"Oh, I've swallowed a quarter! I swallowed a quarter!"

"But, my lad, you should go immediately to the doctor, not to me—I am your minister."

"But I heard father say that you could get money out of anybody, and so I thought I would come to you."

Until the birth in Bethlehem God spoke to man in human words, but in Christ God appeared in human nature. A human heart here speaks in human language and human motions.—*A. Kuyper.*

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In Memoriam

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For all the saints who from their labors rest;
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

JOHN McCREA WIRGMAN

(A Tribute from His Rector)

On Wednesday, May 15, 1929, there entered into rest John McCrea Wirgman, in his eightieth year. Mr. Wirgman was a member of the Church of the Good Samaritan, Paoli, Pa., for many years. His interest in the Parish dated back to the foundation of the little Mission in the year 1874 when a union Sunday School was started by Mrs. John Davis in a house still standing near the Paoli railroad station. This school in the following year grew into a Sunday School of the Protestant Episcopal Church which found its home in the original Mission building whose cornerstone was laid on October 31, 1876.

Mr. Wirgman became a member of the original Vestry when the Mission became a Parish in May, 1902. He was accounting warden of the Parish, a delegate to the Diocesan Convention and to the Convocation of Chester for twenty-five years.

He was a Christian gentleman, a loving father, a devoted and loyal husband and a devout churchman; rarely did he miss an early celebration and always was he in his place at the later service. The success, the growth and development of the Parish was largely due to his efficient and expert care of the finances.

In a little book, "Daily Strength for Daily Needs," on the night of his death were found these texts:

"My presence will go with thee and I will give thee rest."

"Thou will show me the path of life, in Thy Presence is fullness of joy; at Thy right hand there are pleasures for evermore."

None could be more appropriate for this rare and beautiful character:

"To Thy gracious keeping we commend our loved one. Keep him in Thy love, yet Thy light shine upon him, put away from him all that is evil, strengthen in him all that is good, supply in him all that is wanting and bring him into perfect sonship and fulness of joy and peace, through Jesus Christ our Lord."

GEORGE WOOLSEY HODGE

At a meeting of the Board of Council of the Free and Open Church Association, the following obituary notice was adopted. "Since our last meeting the Rev. Dr. George Woolsey Hodge entered into eternal life on Sunday, April 28. Without enumerating the many activities to which he devoted his ministry, we, the members of this Board of Council, desire to record our deep sorrow in his departure. If he was not one of the originators of the Free and Open Church Association, he became early identified with it and there was no one who was more deeply interested in the freedom of the seats in our

(*Continued on page 31*)

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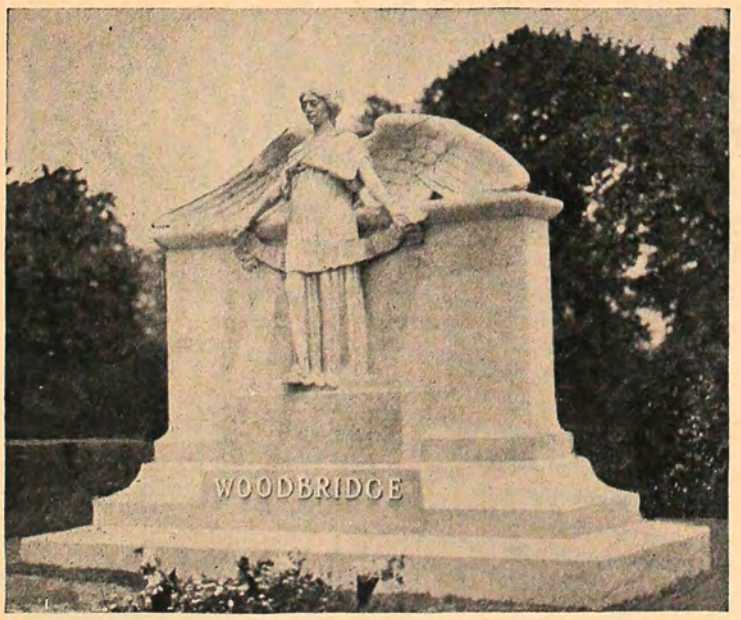

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"And departing, leave behind us,
Footprints on the sands of time"

—HENRY WADSWORTH LONGFELLOW

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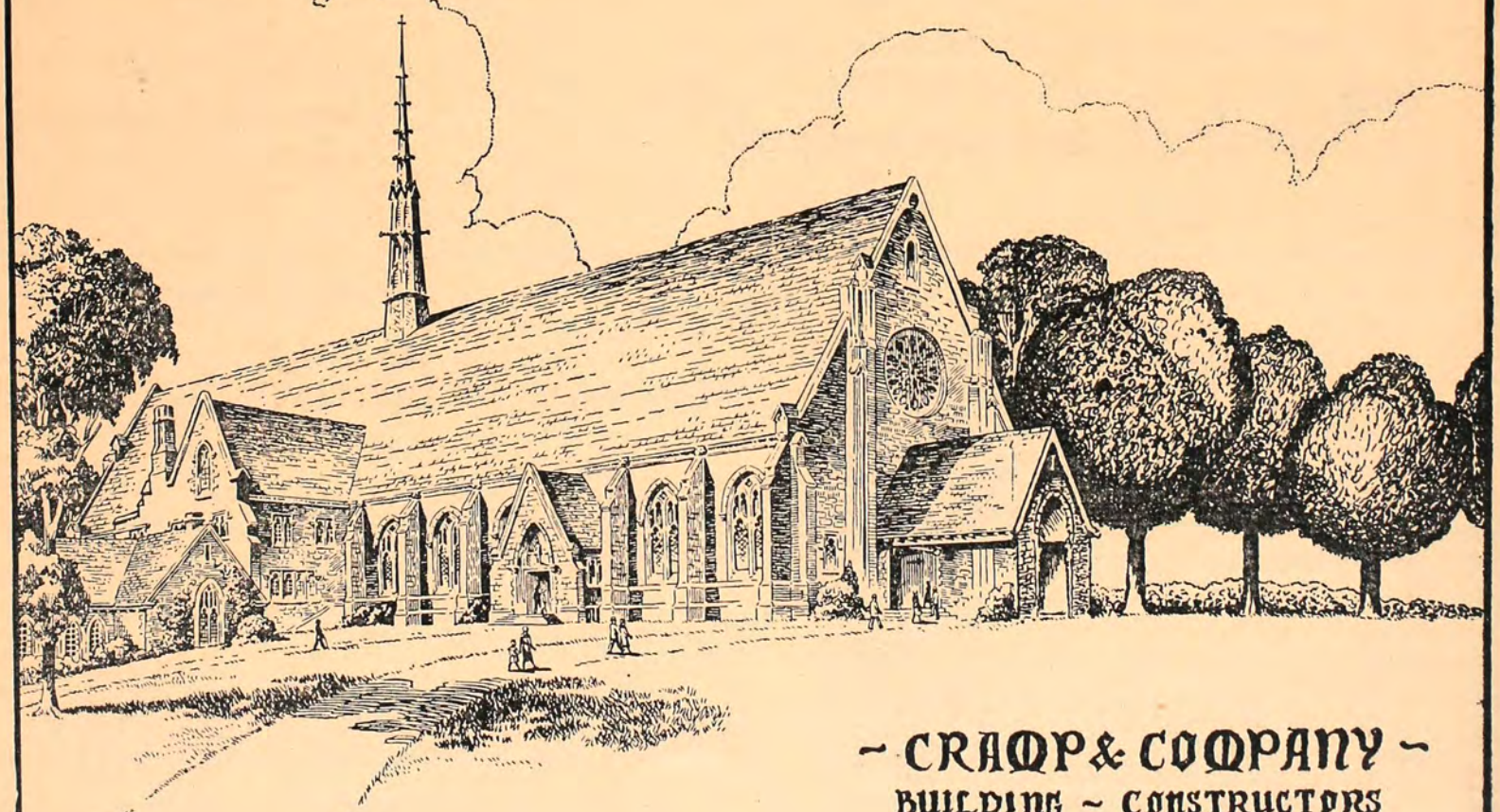

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(*Continued from page 28*)

churches than he was. As the chairman, too, for years of the Committee on Public Meetings he was always solicitous to secure the best talent in the preachers at our annual services so that it might result in furthering the free-pew system in all our churches. We shall greatly miss him from our meetings, and the high esteem in which he was held as a faithful priest of the Church was evidenced by the large congregation which assembled in the Pro-Cathedral, of which he was meritorious assistant, at the time of his burial service. May God remember and reward him for his faithful priesthood and grant him eternal rest and perpetual light in the Paradise of God. The members of this Board express their deep sympathy with Mrs. Lockwood and her sisters and brother in the loss of their distinguished father and order a copy of this memorial to be published in the Diocesan CHURCH NEWS."

JOHN A. GOODFELLOW,
General Secretary.

May 21, 1929.

In the passing of Dr. George Woolsey Hodge, the Diocese of Pennsylvania has lost one of its distinguished and loyal sons.

Of Presbyterian parentage, he was early led into the Episcopal Church through the simple Evangelical worship of old Saint Andrew's Church at Eighth and Spruce Streets.

While a great lover of the beautiful and ornate in our Church Ceremonial, he never introduced anything merely for beauty's sake, nor anything the use of which would yield an interpretation that was not in accord with Anglican tradition.

Many of the clergy were present at the twenty-fifth anniversary of his rectorship of the Church of the Ascension, now St. Mary's Pro-Cathedral. He preached the sermon, as he stated, to give an apologia pro sua vita, and he revealed an intellect and a heart that were in loyal accord with the teachings of our Mother Church.

His passing is to the Church the loss of a cultivated, intelligent and thoroughly devoted priest.

To those of us who had known him for many years and had seen his raven locks change into snowy whiteness

"Through all the tract of years
Wearing the white flower of a blameless life"

his passing is the loss of companionship of a true and unchanging friend.

(Signed) FRANCIS M. TAITT,
GEORGE C. FOLEY,
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LET US FURTHER REFRESH OUR SOULS

Let us journey in through to the shores of the Sea of Galilee.

Let us bathe in the river the streams whereof make glad the city of God.

Let us drink of that water which quenches thirst forever and take of the water of life freely.

Let us expose our souls to the Sun of Righteousness.

Let us ascend unto the hill of the Lord with clean hands and a pure heart.

Let us explore the wideness of God's mercy which is like the wideness of the sea.

Let us exercise ourselves in good works, vieing with one another in a rivalry of love and noble actions.

Let us not, as some do, cease to meet together.

Let us become fishers of men.

Let us take Christ as our Companion and find rest for our souls making good use of our Guide Books, the Bible and The Book of Common Prayer, as we go upon our pilgrimage in search of recretaion for the soul.

Where one man reads the Bible a hundred men read you and me. I would not give much for all that can be done by sermons, if we do not preach Christ by our lives.—*D. L. Moody.*

The function of religion is to lift men to a higher life and that begins in worship.

Its influence on the world is that of leaven, which pervades rather than imposes itself on society—We creatures do not exist to use God but to serve Him.—*Bishop Johnson.*

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County branch offices are established at Towanda, Williamsport, Reading, Norristown, Easton, Media, Montrose, Allentown, Altoona, Chambersburg and Huntingdon. Our County Agency Department will be glad to answer questions about the organization and extension of this work in various counties in Eastern and Central Pennsylvania.

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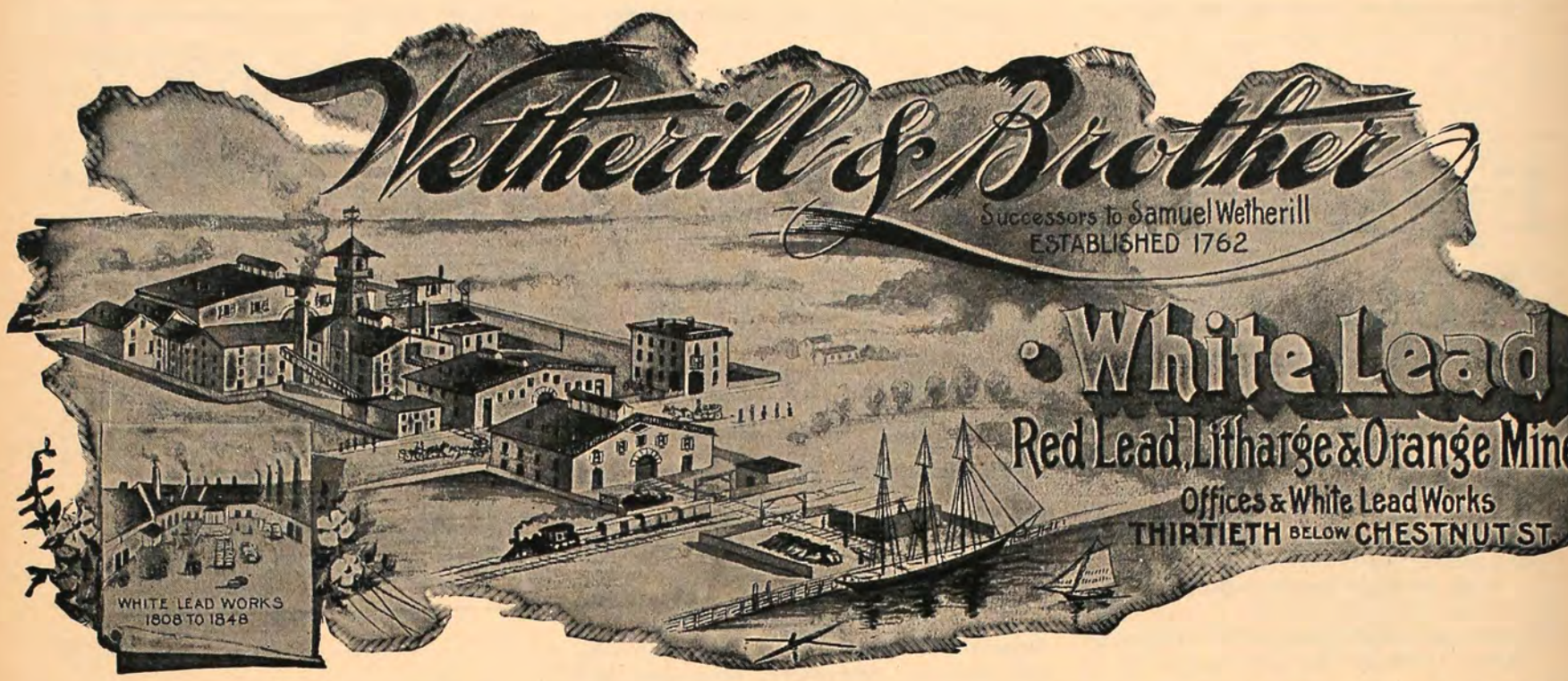

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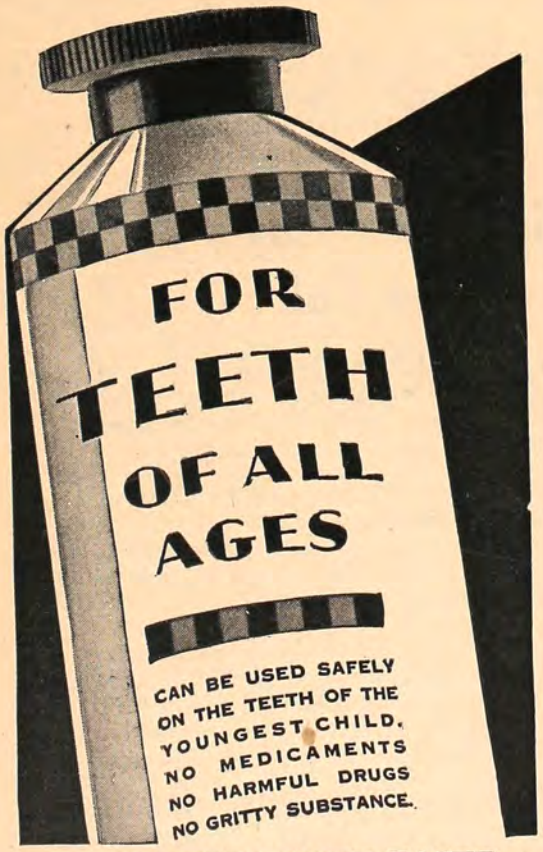

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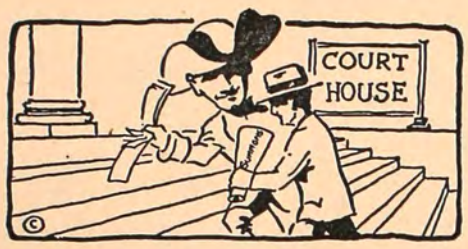

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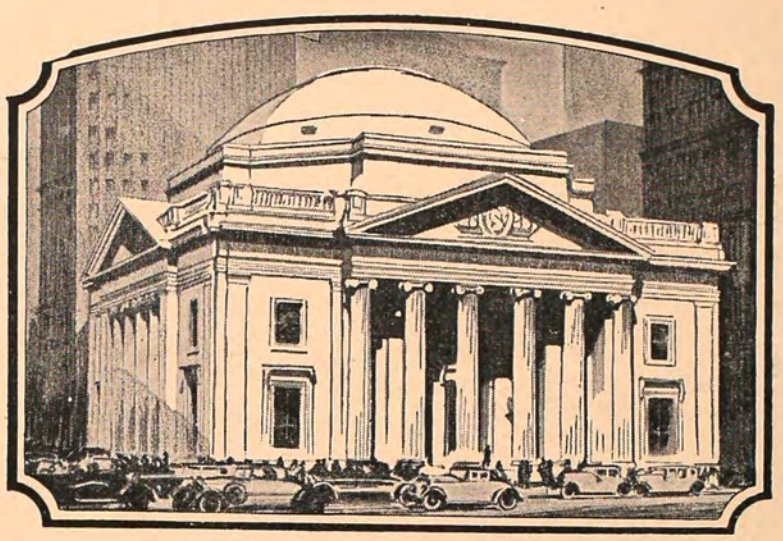

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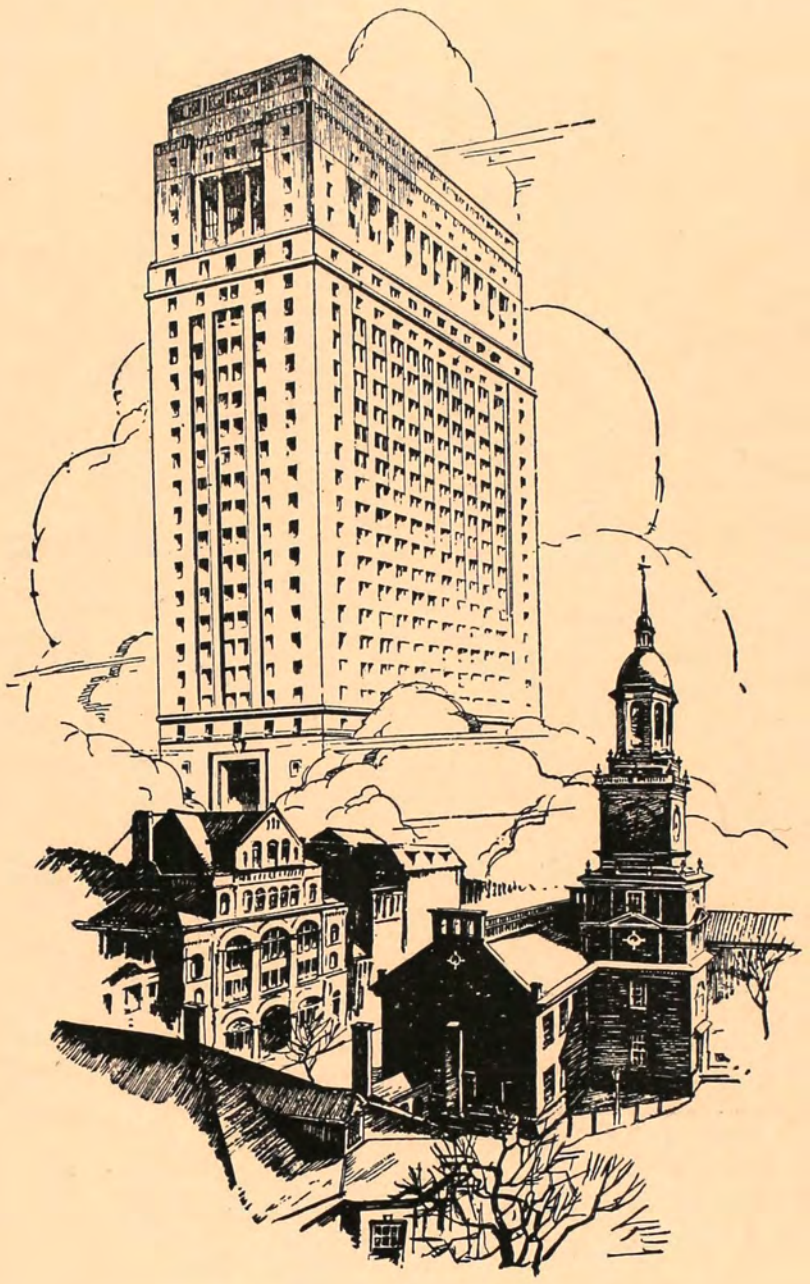

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